

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

453
2680

In This Issue—

A Course In Ad Writing
—William L. Stidger

The Atmosphere of Achievement
—John R. Scotford

A Scientific Analysis of the Congregation
—Thomas S. Cochard

In the Seat of Scoffers
—By an Exiled Preacher

Plan for Financing
a New Church

How I Met a Critical
Situation

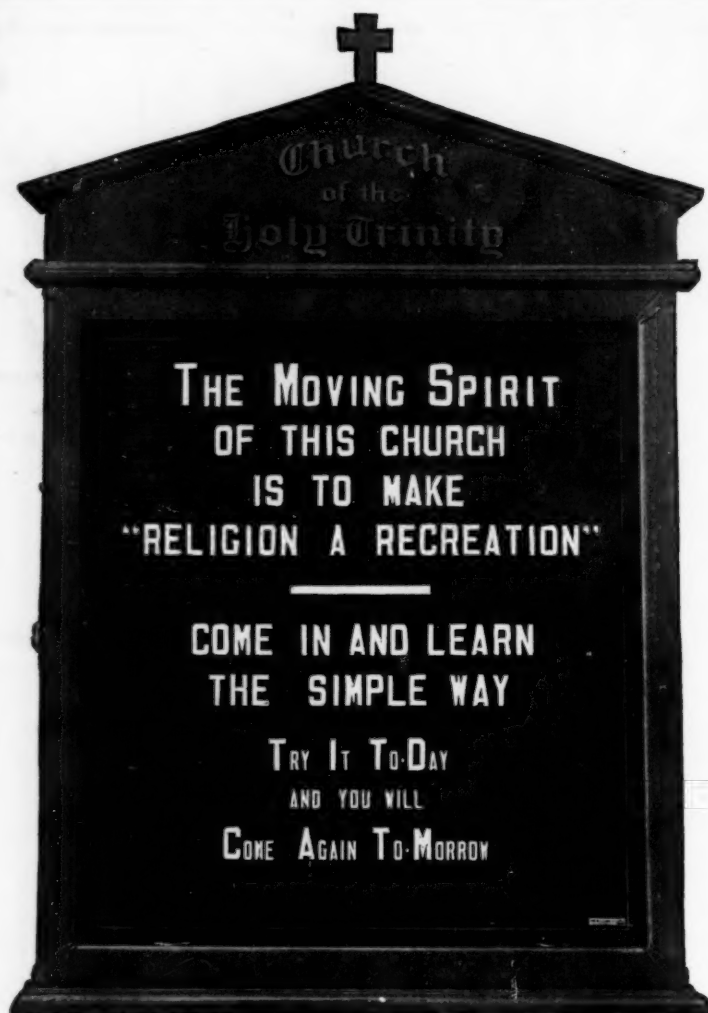
Geo. W. Truett

A. W. Beaven

OCTOBER, 1925

Vol. II No. 1

Church World Press Inc. Publishers
CLEVELAND



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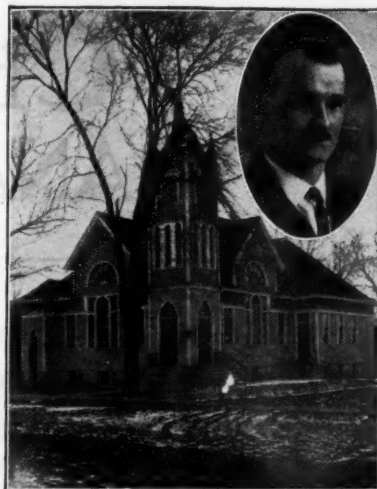
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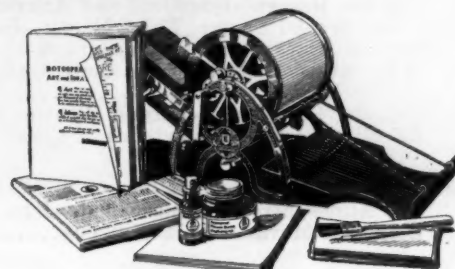
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VOLUME 2
NUMBER 1

CHURCH MANAGEMENT

OCTOBER,
1925

Parish Administration

A Course in Ad Writing for Preachers—W. L. Stidger.....	9
Amplification for Churches.....	11
A Prophet of the Southland—James A. Davies (Study of Rev. Geo. W. Truett, Dallas, Texas).....	13
What to do in October—A Department of Reminders.....	14
The Church Which is Different.....	18
Plan for Financing a New Church—H. G. Tank.....	19
We Worship Today.....	20
Ask Dr. Beaven—Questions and Answers.....	21
Using Special Days to Raise Money—Herbert Marsh.....	22
Church Printing with a Mimeograph—Rev. Carlton Williams	26
A Scientific Analysis of the Congregation—Rev. Thomas S. Cochard	29
Painting Our Church—Ernest Webster Robison.....	48
Effective Tactics and Methods of Church Work.....	22-44

The Community

The Atmosphere of Achievement—John R. Scotford.....	7
Using the Movies—H. L. Williams.....	8

Religious Education

Pith and Point—Bull's-eyes for Bulletin Boards.....	18
---	----

The Minister

In the Seat of Scoffers—By an Exiled Preacher.....	15
What the Preacher Was Going to Say—And What He Said..	16
The Outlet—For Our Readers.....	18
Dollar Tips	23
How I Met a Critical Situation.....	28
The Minister's Most Important Task.....	42

Material for Sermons

Questions of Today.....	18
Illustrative Diamonds.....	24-25

Selected Sermons

A Quest for Souls—Rev. Geo. W. Truett, D. D.....	31
Stories to Tell the Children.....	34

Editorial Page

A Problem of Church Unity—The Minster Doubles Up— That Dangerous Little Learning.....	17
--	----

Book Broadcastings

What the Writers Have to Offer.....	35-36-37
New Contest Announcement—Do Books Really Help?.....	35
The Layman's Book Shelf.....	35

Vital News Notes

The Gist of the Important.....	46-47
--------------------------------	-------

The Editor's Drawer

SO THIS IS SUCCESS

There are two kinds of letters we like to receive. One is the letter of commendation. The other is the one which encloses a check. But a letter like this has us puzzled. We are played between mixed emotions. Is this success?

"Church World Press, Inc.,
Cleveland, Ohio.

Dear sirs:

Please discontinue my subscription to CHURCH MANAGEMENT.

I like CHURCH MANAGEMENT but I have enough unused material in my 12 numbers to last me another year.

Yours for success,

....."

Well, anyway, it is pretty good evidence that we are giving the subscriber his money's worth.

Happily for us all letters are not like this. How is this one.

"Birthday congratulations. If you continue to make your magazine more interesting each year as you have done during the past months. I am afraid that you will have to increase the price of the subscription, at least, one feels that he ought not to receive all these good things for such a cheap price."

Yes, we like this better for there was a check with the letter.

Yes, the price is still \$2.00 a year. It is a big \$2.00 worth.

Terms of Subscription—Price per copy, 20 cents. Subscription One Year \$2.00. Postage to foreign countries 50 cents per year additional excepting Canada and countries where the United States domestic rate applies.
Change of Address—Always give both old and new addresses when requesting change for mailing.
Manuscripts—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.

634 Huron Rd., Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879

William H. Leach—Editor-in-Chief

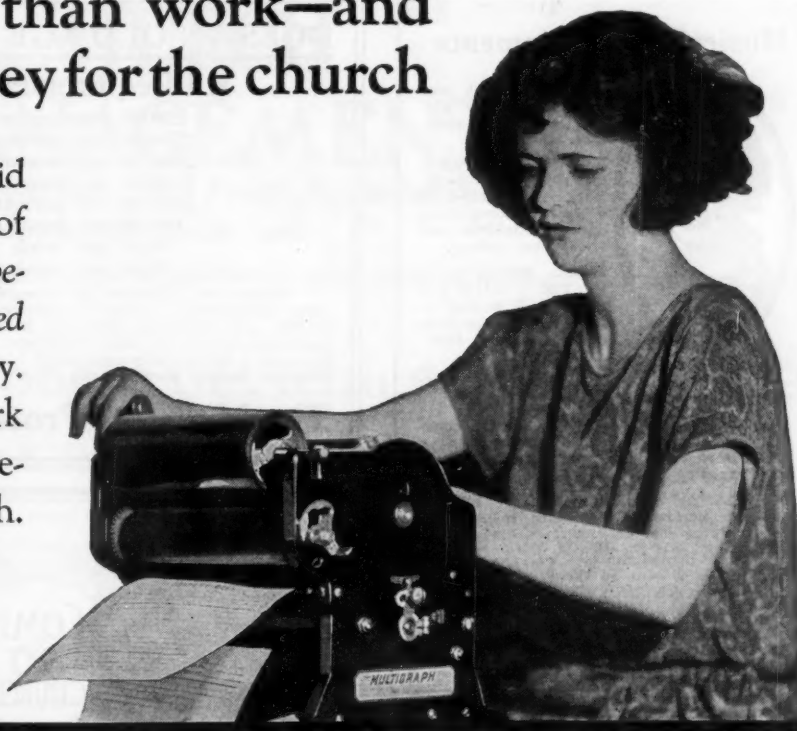
Edward E. Buckow—Business Manager

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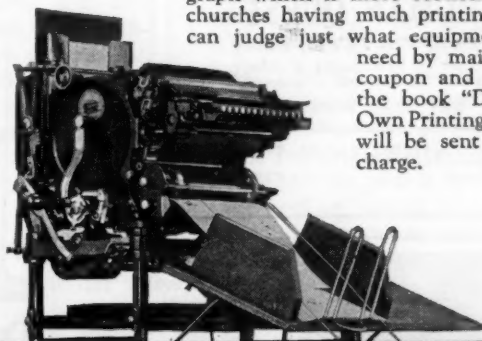


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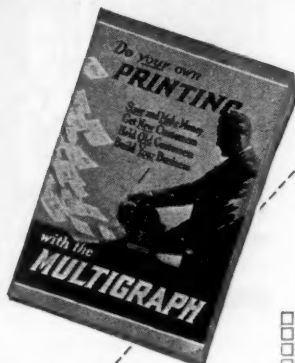
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No. 63—65c

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**BRING A
FRIEND
TO CHURCH**

No. 54—\$1.10

Bulletin Department
Church Management 634 Huron Rd.
Cleveland, Ohio

SEP 22 1925

VOLUME II
NUMBER 1

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

OCTOBER
1925

The Atmosphere of Achievement

By John R. Scotford, Cleveland Ohio

A MINISTERIAL wiseacre was philosophizing. "It is not the architecture, nor the music, nor even the preaching which draws the people to a church—it is the atmosphere." He spoke the truth. One could point out beautiful churches with fine music and good preaching which are empty. And one might also find hideous churches with atrocious music and most ordinary preaching which are full. The success of a church depends upon the subtle element which we call atmosphere.

What is the atmosphere which brings success? The attitude of goodwill and the spirit of cheerfulness have much to do with it. Back of these lies the habit of success. People desire to ally themselves with a church which appears to be doing things. Most human beings have an itch to ride on the bandwagon of success. Especially if their own lives have not been marked by too much prosperity, they will find a vicarious satisfaction in sharing in the advancement of their church.

The atmosphere of success eases the minister's burdens. The outward progress of the church adds greatly to his personal prestige. In proportion as the church prospers will men heed his words. If the wheels go around fast enough, the squeaks of discord are never heard. The atmosphere of achievement stifles criticism. A successful church is usually a peaceful church.

How is this atmosphere created? From what roots does it spring?

The importance of some elements in the life of a church are commonly overrated. The spaciousness of the building and the length of the membership roll are evidence of past success, but they do not guarantee anything for the future. Many a down-hearted congregation worships in a beautiful sanc-

tuary. Large seating capacity is usually far more of a liability than an asset. Large churches get the dumps as well as small ones—and it is far more difficult to cure them. Small churches, like small children, have a marvellous power of recovery. They may get frightfully blue, but they also cheer-up quickly. The financial status of a church has little to do with its atmosphere. The

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hardest Sunday morning the writer ever had was while preaching in an endowed Presbyterian church. On the other hand he has been pastor of a church which was chronically busted but eternally happy. In fact lots of unpaid bills and a heavy debt seem to have a tonic effect upon the disposition of a congregation. "All bills paid" may not really mean much. Churches, like most women, are not really happy unless they have something about which to worry.

On the other hand there are certain circumstances which contribute much towards the atmosphere of achievement. One is age. To jazz up an old church is a large undertaking. Young churches are usually sprightly. Their spirits are undampened by failure. They will attempt anything. Henry Ward Beecher had a good idea when he suggested that churches should be dissolved every so often and then gathered over again. But even more important than the age of the church is the age of the people who compose it. Many churches are

dominated by the fathers and mothers in Israel. The result is likely to be an atmosphere of peace and quiet and comfort. Such churches jog along with the utmost of stability but the minimum of progress. On the other hand, when a church is controlled by younger folk, when the women are raising little children and the men are trying to pay for their homes, the treasury may be empty but the church will have a contagious spirit of hope which will attract people. Another element which enters is the success of the people. One cannot build a successful church out of unsuccessful people. When the pillars of the church have been failures in their private affairs, one cannot expect the church to prosper. But when the people in a church are getting ahead themselves, much of the vision and enthusiasm and punch of their private lives will carry over into the life of the church.

Another element is the previous record of the church. If great things have been done in the past, the atmosphere of achievement can only be maintained by doing even greater things in the future. But if there has been much of failure in the past, it will be easy to develop a little momentum for the future. The easiest way to start a train is to back up and then go forward. The easiest church to start on the pathway to success is one which has already been backed up by your predecessor.

The fluidity of the constituency is an asset few pastors really appreciate. To have people pick-up and depart usually seems like a dead loss. But it is far easier to create the atmosphere of success with a fluid constituency than with one which is fixed. A mill-race is much more interesting than a stagnant pool. Of course it takes more skill to paddle your canoe in swift waters than in still ones, but it is also more fun. In a church with a shifting

membership old grievances are quickly washed out. The memory of past successes fades. There is the constant invigoration which comes from new life. If the minister will steadfastly refuse to mourn over those who go, and will persistently seek those who come, the result will be a healthy-minded open-hearted church. Perhaps some day the clergy will learn to give thanks for the moving van.

Yet the fundamental basis of an atmosphere of achievement is not to be found in the circumstances of a church, but in its inner attitude. Ultimately it rests upon a sense of purpose. A goal in front of it is the greatest asset any church can have. Because they afford definite objectives which the people can grasp, heavy debts and large building projects always have a stimulating effect upon the life of a church. Wise is the church which capitalizes her handicaps.

Yet the deeper purpose of a church is not to build steeples or to burn mortgages, but to create character. Such activities cannot be tabulated. Our success is not visible to the common mind. But if the minister is to have the courage for his task, he must have before him a vision of spiritual goals. He must see certain objectives in the lives of individuals and in the spirit of the church. In proportion as these things are real to him will he carry himself as a man of success. A down-hearted preacher is one who has no program before him. An enthusiastic ambassador of God is one who knows where he is going and who has some suspicion as to how he will get there. But the tragedy of the ministry is that the minister can rarely share these deeper purposes with others. In the things of the spirit he must commonly keep his own counsel.

Yet if the minister be a wise man, he will protect the success of his larger objectives by clothing the lesser activities of the church in garments of success. In his heart there is one standard of achievement, in the minds of the people another. One cannot succeed without the other. True success comes as the minister satisfies both his own conscience and the desires of the people.

How do the people measure the success of a church? Curiously, they seem to form their attitude more on the basis of the occasional function than on that of the regular services. Most women make their reputation as cooks by their Sunday dinners. Their other meals are taken for granted. So with the church, the Sunday services are usually accepted rather casually. If a church is well attended, it grows accustomed to the crowd. If the attendance is scant, it finds certain ways

(Continued on Page 20)

Using the Movies

By H. L. Williams

WE have used moving pictures off and on for the past ten years in our church. A moving picture machine is today among our church equipment and I don't think we would care to let it go unless we were going to install a better projection machine. Yet in many ways we have not gotten the results we had anticipated with its use. But the results that we did get I think are typical of similar churches which have made similar experiments. And the story may be interesting to other churches which are facing the moving picture proposition.

First of all let us get clearly the difference between the standard sized reel and the narrow gauge. The narrow gauge machines and films were produced with the eye to the educational and religious fields. The distributors have always catered to church trade. As a result their films are largely of educational and religious nature. The film itself is a slow burning film which does not require a booth or extra insurance. These projection machines will give good results. But one who invests in such a machine must face the fact that he is going to be limited in his choice of films and the tendency of today seems to be toward the standard gauge.

The standard gauge film not only allows a much wider selection of material but, today, it is also being produced of the slow burning material which makes it safe for open operation. This last is a vital feature with those churches that have not the room for a fire proof booth which is not only a clumsy affair to have in the ordinary church but expensive to provide. However for those churches which have a suitable place, a booth is to be recommended. It will give the largest variety of films and probably the most up-to-date.

We have used our moving picture machine in several different ways. We once had a vision of putting on an entertainment once a month and making a great deal of money. We did it several times. We made some money at it but after each performance we felt rather ashamed to take the money. We had learned several things. First, we could not compete with the movie, either with the production, or in the management of the show. There was too much waiting in the changing of reels. Our amateur operators were too slow in repairing broken film, and there were lots of breaks in ours. The pictures we secured were not usually artistic

productions. They were dingy reprints of some feature pictures of five years before.

There have been few good religious reels presented for the churches. "The Stream of Life" widely advocated as a religious film impressed me as a sordid thing with no plot. A drama must have plot to be effective. I invited a group of children to see the picture, "David, the Chosen Prince," and found to my chagrin that one scene portrayed violent murders before their eyes. After a showing of some of our feature pictures in the church I have been tempted to go to the movies to see something attractive.

II. Another way I have used our machine—this with very good results is to supplement the sermon with a reel of pictures illustrating the general subject. For instance a series of sermons may be preached upon one general theme and a serial picture dated to run simultaneously with the sermons. The added attraction has had sufficient drawing power to more than pay the cost and has added to the effectiveness of the sermon. I usually run the picture just before the spoken sermon in a series such as this so, in case I care to, I can comment on the picture.

III. Still another way which has proven very effective has been the use of moving pictures in the programs of the various organizations of the church. Educational pictures, travel pictures, missionary studies, all of these have been very effective in supplementing the program. When a speaker disappoints us it has been an easy matter to phone the distributing agency and ask for a film or two. In the Sunday school parties a reel of pictures always adds to the enjoyment of the group.

IV. The use of moving pictures with small children is one of the reasons why I believe in its use. Features for the little ones can be secured which will be a delight for them. We have given them on Saturday afternoons, charging a fee of ten cents. The pictures would include fairy stories, Bobbie Bumps cartoons, nature stories and similar studies. I believe that these have been very much worth while—worth buying the machine for.

A few weeks ago I took my little girl to one of the local theaters to see the moving picture production of Peter Pan. It was a wonderful production. The appeal to the child imagination was tremendous. She is still trying to fly as Wende, Peter and the other children, in

(Continued on Page 10)

A Course in Ad Writing for Preachers

By William L. Stidger

Author of "Standing Room Only", "That God's House May Be Filled, etc.

ARTICLE NO. 1

How to Prepare an Ad That Will Look Well.

THE matter of writing an ad is as vital as the matter of using it.

A poorly written ad—mechanically speaking—is as well as not writing any at all.

I have seen hundreds of ads written by preachers spoiled because the preacher evidently had the idea that he ought to preach a sermon in his ad, and therefore he crammed and jammed it so full of type that it looked forbidding to the average reader and was repellent rather than attractive, as all ads ought to be.

Therefore, I should say that the first rule for a well written church ad should be that that ad showed plenty of white paper, and that the space should not be crowded with small type and that the preacher should not try to use his dearly purchased white space in which to preach a sermon.

Do not cram your space full of copy.

Let what copy you put in that space be display copy, with now and then unusually large type so that "He who runs, may read."

The appearance of your ad will have more to do with its being read than the actual contents of that ad.

I like a cut in an ad if that is possible.

One of the best cuts to use is not a stereotyped cut of a church or of a preacher, but some kind of an art cut. Most any preacher, even in a small town can find Post Card pictures of the beautiful art pieces. These can be reproduced at small cost and they will give an ad the appearance of culture and worthiness. I am thinking now of a cut of Rodin's "The Thinker," or of Angelo's "Moses," or of "David" or one of a hundred pieces of art that may be used to give your ad an attractive appearance.

The very fact that this is so rarely done will make your ad stand out.

I have examined five hundred pages of newspapers devoted to Church Ads exclusively and in those five hundred pages I have only seen ten ads with any artistic touch at all.

An ad for a church may also be made attractive and different, if you will get a good artist to draw you a pen and ink sketch of your church idealized, rather than a cold, plain cut of the church made from a photograph. That cut of your church made from a drawing will give your ad a touch of originality that will make it stand out above all other church ads which merely use a photograph of the church from which to make a cut.

The picture of a little child in a

church ads. This is particularly true of small towns and villages.

And, just here, may I say that this series of articles will be written with the small town, the country, and the village preacher and church in mind, as well, as the city church and preacher.

The truth of the matter is, that it is my conviction, proven by observation and experiment, that church advertising in a small town, or a country church will bring quicker results than in a city.

Why?

Because it is so seldom done. Because it is a new idea in small town churches. There will be criticism, there will be smiles; but the people in that small town will respond to the preacher who advertises quicker even than the people in a large city.

In a large city advertising is not a new thing. Church advertising has to be swallowed up in page after page of business advertising, but in a County Seat, a small town—even in a country church where there is only a weekly newspaper, the preacher who advertises will immediately focus the attention of the whole countryside on his church and its services. The country preachers and the small-town preachers who advertise, who pioneer publicity, will be paid ten fold in results.

If I were set down in a country church tomorrow, or in a small town church, my first move would be to visit the newspapers of that town, and get acquainted with the Editor. I would buy space in his paper and announce what was going on in my church every week.

Then that editor would naturally be more interested in giving me free space to tell about the social, and religious activities of my church.

Just now I happen to know a young fellow named Fitzgerald, who has been sent to a small church in a town of about four thousand people.

I have known that town and that church for fifteen years because I used to go there to court my wife when I was still in college.

All these years that church has made no particular impression on that town

Last Summer Dr. Wm. L. Stidger, Pastor of St. Mark's Methodist Church, Detroit, was the only preacher from the United States selected to address the Convention of Advertising Writers of the World, at London. Dr. Stidger spoke on this program several times and his addresses were widely quoted in Great Britain and the United States.

A year ago THE AMERICAN MAGAZINE published a seven page feature article on his advertising psychology. In the introduction to this article this widely read magazine says:

"There are tips here for salesmen, advertising men, editors, preachers, actors—everybody who is anxious to find out what people want—A MAN WHO DRAWS A CROWD BECAUSE HE KNOWS HUMAN NATURE—

The Story of W. L. Stidger, of Detroit, who understands how to reach folks through their eyes, their ears, and their hearts. He describes here some of the methods he uses to "get the people coming":

The Editors of this magazine are glad to have this series on "How to Write Church Ads" from this expert; a man acknowledged to be one of the foremost students of human psychology, by both preachers and business men.

church ad is always an attractive thing to people. The picture of a group of boys and girls is next in drawing power. The picture of some familiar spot about your town or your city made into a small cut and inserted in your copy will attract immediate attention to your ad.

There is hardly a print-shop in any town or city that does not have lying around in its Morgue or on its shelves a hundred cuts that will be useful in

until this young chap came and he began to advertise. The doings of that church began to appear in the Echo, and The American, and when they did the town began to talk in this way: "That young fellow down at the Methodist Church is on his job!" That young minister the Methodists got last fall has something going on all right. I'm going down there next Sunday just to see what it's all about!"

So the comments run. Now, the fact of the matter is, that the Methodists in that town have always had something going on, and they have always had good preachers, but this chap had sense enough NOT to "Hide his light under a bushel" and the result is that he is making a stir, he is quickening the pulse, not only of his own church, but of the entire town.

I believe that, in any small town, a paid ad in a newspaper, daily or weekly paper, will get larger results, even than in a city.

And, the same principles of mechanical appearance apply whether the newspaper is a country paper or a great city paper.

The pyramid form of setting up an ad is a good form. I mean by that that the top line should be large, the next line smaller, the third one smaller, and so on. Either a pyramid or an inverted pyramid.

Just as it is true that a good story should start off with a jump, so is it true that a good ad should have a word standing out at the top of the ad that will give it what I call a "Smash."

The appearance of that word will have much to do with whether or not that ad is read. I think that I can best illustrate what I mean by the following ad copy which I select from thousands of paid ads that I have used in newspapers and which I have clipped for years. This ad was written for my "Masonic Night" and naturally I wanted to attract the eyes of the Masons of the city to my ad. I knew that, in attracting them I would also attract those who were not Masons, for the simple reason that, the others would wonder why I had singled the Masons out for attention. Therefore my ad would be read by all Masons and by many others as well.

This ad will also illustrate how a single column ad can be made attractive:

In speaking of space for ads, of course the same rule applies to church ads that applies to any business ad—the more space one uses the more attention an ad gets. Now and then for the sake of variety, and for the sake of startling the city into attention, I buy a half page of space in every city newspaper. Proportionately, the daring man can do the same in a small

(Continued on Page 12)

Masons! Wake Up! IT'S YOUR NIGHT!

at

St. Marks Methodist

**"God Give Us Men to
Match Our Mountains"**

Sermon Theme by

Wm. L. Stidger

Preacher.

Morning Sermon Theme is:

**"Encompassed by the
Everlasting!"**

**Earl Dodds Will Sing Sea
Ballads!**

**Marshall Byrne Will Play
Golden Trumpet!**

**Beautiful Cross Will Be Illum-
inated!**

**White Ticket Section Will
Be Reserved**

**WHAT MORE COULD
ANYBODY ASK?**

**"The BIG Church With the BIG
Cross, the BIG Crowds, and the
BIG Heart!"**

**Warm your hearts at the Heart-
fire of St. Mark's Methodist!**

Staff:

**WM. L. STIDGER
O. R. GRATTAN
GEORGE CALKINS**

Note: Last Sunday we had LIONS CLUB NIGHT and they overflowed our large auditorium. "I've not been to church in ten years but believe me I'm coming back to this place. Why they even applaud when they like something. That's like the old 'Amens' of my boyhood!" said a prominent member of the Lions Club. "There's a REAL Reason" why he liked it. It's different!

town paper because space is so much cheaper in a small town paper.

The next ad that I quote will illustrate two or three things in regard to the mechanical form of an ad that I want to get over to the readers of this series.

The first thing that it illustrates is just what I have said. It was a quarter page ad. I carried it in all three of our large city papers on Saturday. It

(Continued on Page 12)

Christus Consolator

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo, it was Jesus standing there;
He smiled: "Be not afraid!"

"Lord, Thou has conquered death we know;

"Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead."

"Asleep then, as Thyself didst say;
"Yet Thou canst lift the lids that keep
"Her prisoned eyes from ours away;"
He smiled: "She doth not sleep."

"Nay, then, tho' haply she do wake,
"And look upon some fairer dawn,
"Restore her to our hearts that ache;"
He smiled: "She is not gone."

"Alas; too well we know our loss,
"Nor hope again our joy to touch
"Until the stream of death we cross."
He smiled: "There is no such."

"Yet our beloved seem so far,
"The while we yearn to feel them near,
"Albeit with Thee we trust they are."
He smiled: "And I am here."

"Dear Lord, how shall we know that they

"Still walk unseen with us and Thee,
"Nor sleep, nor wander far away?"
He smiled: "Abide in Me."

—Rossiter W. Raymond.

Using the Movies

(Continued from Page 8)

the picture, did. I believe that our churches could do a great deal for child life by promoting such pictures in connection with the various social gatherings. If you haven't tried your moving picture in this way, give it a try out. If your experience is mine it will appeal to you as being a very much worth while service.

Of all these methods mentioned the only one which has been disappointing to us has been that first mentioned, the using of moving pictures for money making entertainments. This of course, could be changed by using better equipment, skilled operators and a better film service. All of the other methods have proven practicable for us with our light projector and an amateur operator. We believe that progress is being made in the production of suitable films and reliable projection apparatus. The moving picture machine will have a place in the church of the future.

Amplification for Churches

A CHURCH is built for beauty, and that beauty is the beauty of the thoughts of the mind, of faith, of the inspiration of religion, of the aspiration of man. To the well-known phrase that "Architecture is frozen music," we would add that ecclesiastical "Architecture is the materialization of the happy joining of reverence for the past and expectation of better things."

Church architecture, in seeking to delight the soul, has succeeded in delighting the eye. Whether the structure has been small or large, it has always incorporated high arches, deep apses, lofty columns, to raise the mind. To delight the eye, at the expense of the ear. Good acoustics cannot be obtained in traditional church architecture, without using an aid extraneous to the architect's scheme of stone and mortar and wood.

The minister of a church larger than a meeting house is put to a terrific strain when he tries continuously to force his voice so that it may carry to that farthest pew or chair. The speaker in a church auditorium that has been rightly designed to the pattern of beauty has his voice bound round with a strapping hindrance that destroys his voice, limits the effectiveness of his message, definitely hampers freedom of worship.

A superhuman voice has been given to men to use in their homes and offices. The telephone and the radio have conquered distances. The

nations have been made neighbors.

Take a combination of the elements of telephony and radio, and the result is an electrical aid to improve audition in our churches. The Western Electric has enhanced the ability of the human voice in the social and business world, to be heard through great spaces. And the Western Electric, for sometime back, has offered a Public Address System to overcome difficulties in acoustics in churches. It consists of micro-

This is a great age. By the aid of modern science the voice of the speaker will fill the largest auditorium. Credit the Christian Church with the good sense, to lay hold of this and use it for its sacred work.

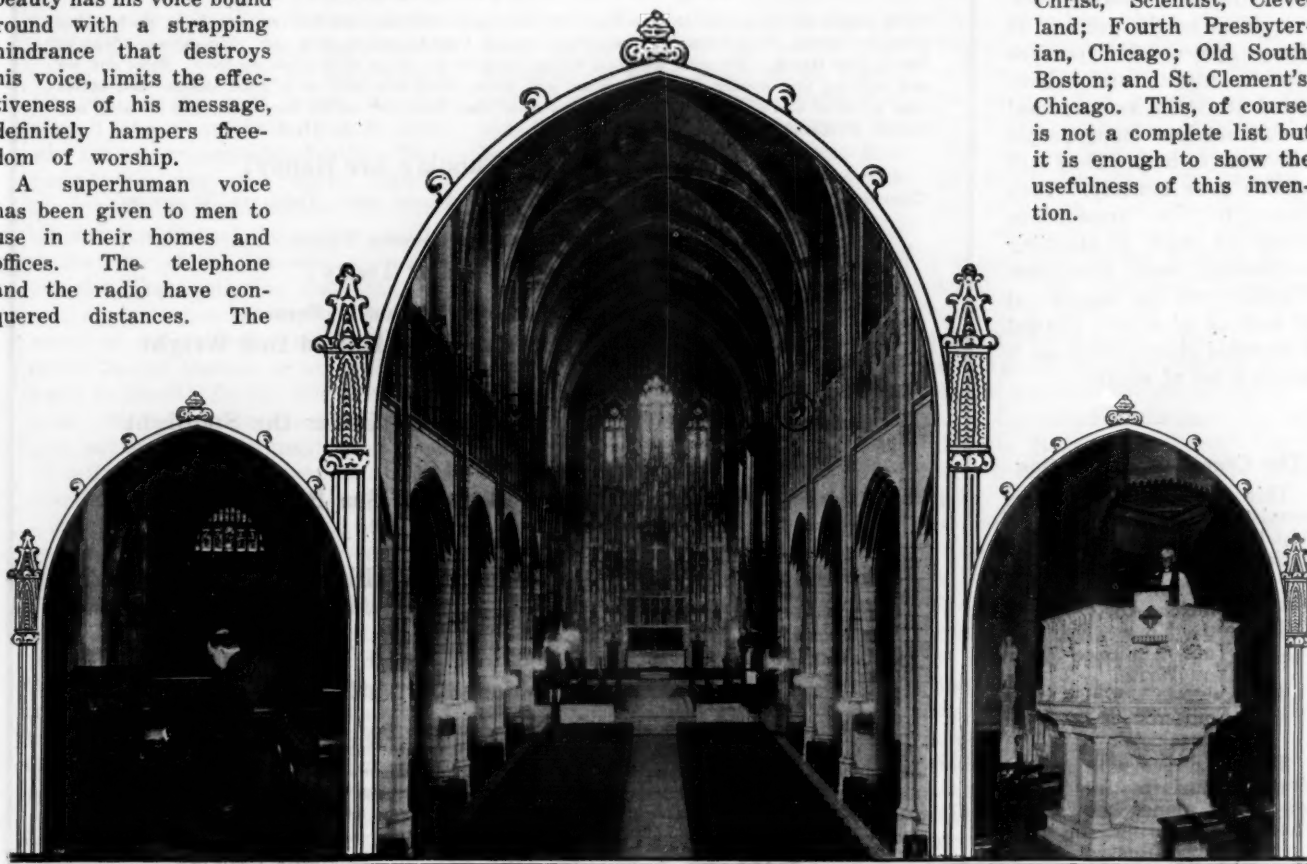
phones to receive sound, an amplifier to strengthen and clear sound, and projectors to direct the strengthened, delivered sound to the listeners.

The microphone may be likened to the transmitter of the telephone. Elec-

trically, it absorbs the vibrations of the air that represent the sound of the human voice, and "funnels" them into a wire, to lead them to the amplifier. In the amplifier the electrical waves are filtered so that they are cleared, and intensified. They are "funneled" again into a wire, and then freed by the projectors into the air, so that the original voice of the speaker has been directed to the ears of those who were remote from him.

The minister addresses his congregation in a natural voice, and the microphone on his lecture desk just naturally overhears him, reporting his talk to the amplifying equipment in, say, the basement. That equipment does its duty instantly, giving the strengthened message to the projectors that have been placed in positions from which they can give that message to areas that have not been reached naturally from the lecture desk.

Acoustics have been perfected by this means in the Cathedral of St. John the Divine, New York; First Methodist Episcopal, Los Angeles; First Baptist, Dallas; First Church of Christ, Scientist, Cleveland; Fourth Presbyterian, Chicago; Old South, Boston; and St. Clement's, Chicago. This, of course, is not a complete list but it is enough to show the usefulness of this invention.



cost me about \$500 to do this.

Incidentally, I had these ads paid for by Sunday night by men who read the ads, admired my courage and sent me checks to pay for them.

The second thing that this ad illustrates is a mechanical device that I use to break an ad up and give it a better appearance. The reader will note the use of "First," "Second," "Third," "Fourth," "Fifth," and "Sixth," which I use to break up the ad copy. That also has another advantage: It gives the reader that feeling that there are a lot of different things going on in my church; variety, and abundance; something worth attending. I intimate that not only is there good preaching, but there is music, and books, and a hidden organ, color, light, action, surprise.

Aside from the mechanical lessons that this ad teaches I want to call attention to the open confession that I make about our church debt. Most churches are so ashamed of their debt that they "Keep it dark." I am one preacher who believes in taking such a problem to the people. It always pays. If you are honest, frank, and above board you will be surprised to find out how many people will want to help. They will admire your honesty. Then there is the tremendous power of such a startling confession; such frankness. Whether you get money out of such an ad or not, you get a crowded church. This ad is worth a lot of study:

The Course in Ad Writing

This course by Dr. Stidger consists of four articles of which this is the first. The articles which follow include:

2. Suggestion and Surprise Church Ads.
3. Keep Your Eye on Your Audience When You Write.
4. How to Write the Contents of a Good Church Ad.

These articles will present first hand information by one who not alone knows the theory of writing for publicity but who illustrates articles with illustrations from his own experience. They have authority, technic and pep.

WE KEEP WHISTLING IN THE DARK

You who read this ad have heard all sorts of rumors about the big debt; the almost overwhelming debt that we have in our church. You have heard that we are only about "Two steps ahead of the Sheriff" all the time at

St. Mark's Methodist Church

East Jefferson and Garland

Which is literally true. In order to set at rest all rumors we are telling friends the actual facts in the case. We think that they will understand us better if they know that we have a debt of

\$220,000—Two Hundred and Twenty Thousand Dollars!

Which means that we have to pay every week of our lives in interest alone—before we even start to pay the running expenses of our great church

Two Hundred and Fifteen Dollars Interest!

Maybe this will do two things: It will help those who read our ads and follow our program to understand us better. Lots of times when we have \$3,000 interest due on Monday morning we use these ad columns to

Whistle in the Dark to Keep Up Our Courage!

A great crowd at St. Mark's helps us to keep our courage up. It also helps us to pay the interest. It also makes us feel that we have a lot of friends who are interested in our burden—the heaviest church burden in America, for: WE ARE NOT ONLY THE CHURCH WITH "THE BIG HEART, THE BIG CROSS, THE BIG CROWDS" but we are also the church with

"THE BIG DEBT"

The Heaviest Financial Burdens in America!

We are six miles from the center of the city; we have none of the ordinary helps that most churches have. We haven't a single rich man in our membership; we have no man who gets a salary of more than \$5,000 a year; we have no beautiful church architecture; we do not even have a Pipe Organ.

Yes, We Have No Pipe Organ to Play!

Most people are surprised to find that we have such crowds; and that we are doing such a big piece of church work when we don't even have a Pipe Organ to help out. We cannot afford to buy a Pipe Organ. We wish we could but we have to get along with what we have. Some day we are praying and hoping that some man will come along and give us a Pipe Organ—and invest that much in God's work. We are waiting and "Carrying On" in the meantime, and meeting our honest obligations with a smile.

But in Spite of All This We Are Happy!

Come out Sunday morning and evening and you'll discover why. These are the reasons:

FIRST: A Symphonic Sermon Theme

"I Have Grown Taller Today!"

SECOND: Dramatic Book Sermon in Evening

"The Mine With the Iron Door" by Harold Bell Wright

THIRD:

Another Beautiful "Silent Sermon," Under the Spotlight

FOURTH:

Earl Dodds in a Beautiful Sea Ballad

FIFTH:

The Old Fashioned Organ Hidden Away Playing "Silent Night"

SIXTH:

That Wonderful Christmas "Big Sing" With Trumpet and Violin and Old Fashioned Organ!

Note: We have—in spite of our debt—been compelled to buy 300 new Hymn Books; 150 new chairs to seat the crowds—and to invest close to a thousand dollars in raising three rows of back seats in our galleries, putting in an additional row to accommodate the large crowds that come. For three years in our gallery several hundred people have been willing to sit in seats from which they could not even see the pulpit or the speaker. Our evening crowds are generously helping us to pay for these additional Hymn Books, chairs and new seating capacity in our gallery.

STAFF—WM. L. STIDGER—JACK MEREDITH—GEORGE CALKINS

Morning Service at Eleven EAST JEFFERSON AT GARLAND Evening Service at 7:30

A Phrophet of the Southland

By James Ashton Davies, El Reno Okla.

SOME men are always eulogized in extravagant terms. Many have paid superlative tribute to the extraordinary man who for twenty-eight years, with rare eloquence and untiring zeal, has ministered to the people of the First Baptist Church in Dallas, the greatly beloved George W. Truett. Those whose privilege it has been not only to be thrilled by the great preacher, but to know him intimately seem to feel that no tribute can do justice to his character, his genius, his achievements, and his winsome personality, so notable is the extent, variety, and exactness of his knowledge. Notable, too, is the facility with which he makes his manifold endowments effective in his supreme mission as a preacher of the gospel of his Lord and Master. In him are blended qualities seldom associated: a faculty for wise leadership in directing and making effective agencies whose objects are humanitarian or religious, and the power to move great audiences by speech. He is brilliant and yet unaffected, sensitive to and appreciative of the good and beautiful everywhere. He has always been ready to give himself and whatever he had to those who for any reason needed help. He is tender, inspiring, and helpful both to the ignorant and the learned, the humble and the exalted; he is illuminating to the lives of the friendless, quick to perceive the particular need of each and sympathetically responsive to it, eager to go wherever duty calls, impelled by the passion to accomplish as much as possible for the benefit of mankind. We cannot come in contact with him but we feel the inspiration of a Christian life at its best and most practical form.

Born of Christian parents, nurtured under the Word of God, he never looked upon himself except as under obligation to God. As a boy in his early teens he was soundly converted and joined the Baptist church. He constantly held its faith, used its means of grace, attended its services, and labored for its advancement. He studied the Bible, claimed its promises, and enjoyed the peace of communion with God. His whole life has exemplified the life of his Master. He never treated any man unkindly. He is always gentle, showing the spirit of Christ. Early in life he acquired the

habit of success. Events favored him. This has given rise in some quarters to "Truett Luck." That phrase sounds like the snarl of mediocracy; the facts are that this man never wasted strength or time. He keeps himself always in hand. He takes no chances on leaving

Here is a picture of one of the great preachers who has one of the great churches of America. Its membership is 5,248. It has a church property valued at over one million dollars. Its new seven floor Sunday school building will have a capacity of 10,000. It is the story of George W. Truett and the church is the First Baptist Church, Dallas, Texas.

an unfavorable impression either by dress or manner. He avoids making enemies. He carefully and easily makes friends. His clothes are kept up to regulation requirements. He spends much time reading the biographies of great men. He studies carefully everything he has to do. He has become authority on every phase of his work; and he possesses the great traits that especially qualify him for his work. He has remarkable physical powers; this opens his way to the hearts of the people.

Just now the city of Dallas is taking notice of the twenty-eighth anniversary of Dr. Truett's association with the First Baptist Church. "On the second Sunday in September, 1897, he preached his first sermon as pastor of the church in which he still so happily serves. At that time the First Baptist Church was worshiping in a new church building on which there was a substantial indebtedness, and which had been completed and dedicated five years before. The membership of the church when Dr. Truett came was 715, and the total value of the church property was about \$100,000. Now the membership of the church is 5,635, and the property is valued at more than \$1,000,000. The contributions of the church to all purposes the year before he came were \$4,936; last year the aggregate was \$266,707. Many other Baptist institutions followed Dr. Truett to Dallas, and now Dallas is the Baptist center of the southwest. First came "The Baptist Standard." Then came the Baptist State Executive Board, whose

headquarters has remained here through all the years. Then came Baylor College of Medicine, Baylor Hospital, the Nurse Training School, the College of Pharmacy, the College of Dentistry, the Clinic; and all the combined properties of Baylor in Dallas are appraised at more than \$3,000,000. Later there came to Dallas the Baptist Relief and Annuity Board, the only Southern Baptist Convention board west of the Mississippi. A man who, coming to Dallas, has led in bringing these gracious activities to the city, and who has bulked so large in the community life, may be expected to be considered a man of some importance by the people of that city generally, irrespective of their denominational affiliations."

Dr. Truett is timid and impresses one as being very modest. He never seeks the limelight, he seldom writes anything for publication, but he has been written up and interviewed by more newspapers and magazines than any other preacher in the south. There have been three volumes of Dr. Truett's sermons published. The first of these, bearing the title, "We Would See Jesus," had a large sale and is still being purchased. It was not until after the publication of this book that Dr. Truett became so well known outside of his own denomination. Today he is recognized as one of the outstanding preachers of the English speaking world. The last book published is called, "A Quest For Souls." It contains a stenographic report of a series of sermons he delivered in his own church during a revival campaign. Dr. J. B. Cranfill, founder and first editor of "The Baptist Standard," has compiled these volumes and superintended their publication. He it was who recommended Dr. Truett to the First Church. He says, "George W. Truett is now one of the greatest figures in the religious world. My own conviction is that he is the greatest preacher in the world, but you must allow for the fact that he is my pastor and that we have been friends, linked together in many common tasks, through more than a generation. His work here in Dallas has wrought most gloriously for the uplift and good of our citizenship. Many calls have come to him to link his life with what the friends abroad thought were larger and more important fields. Calls have come to him

from almost every great city in America. If the amount of money had been an object he certainly would have been sorely tempted to leave the western land and plunge into the glare and glamor of some northern or eastern city. He was implored to go to Calvary Church, Washington, and there he would have had President Harding as an auditor; but he turned away from it all and continued here with us. He is now at the flood-tide of his strong and glorious manhood. I do not know how long he will be with us, but this I know, that every day of his glorious life is binding our hearts more tenderly to him, and through the momentum of his long years of service he is growing in the esteem, the fellowship, and the tender love of all our citizens. Measured in terms of money he is poor, but measured in terms of service he is the richest man I ever knew. Henry Ford is a pauper beside him, the great galaxy of inventors and leaders in the realm of science, literature, and art, are pigmies beside this quiet, gentle-hearted propagandist of the gospel of Christ. "Happy the Caesar who has such an Anthony." These words seem extravagant, but the strange thing is the fact that the same views are held by literally thousands of people concerning this man, who, without the shadow of a doubt, is the best beloved and most highly esteemed preacher in the Southern Baptist Convention.

At the Baptist World Alliance, held at Stockholm last year, he was selected to preach the annual sermon. There he faced the representatives of the Baptist churches of all the world. "While it was not quite true as on the Pentecost that every man heard the preacher in his own tongue, yet it was true that he addressed more nationalities than were present on the day Peter preached his immortal sermon in Jerusalem. All the world was represented in that Stockholm convention. It was a challenge such as rarely comes to any man, because this was the greatest Baptist meeting known in world history."

The First Baptist Church has the usual staff of workers and it has very much that is desirable in the way of equipment, but the prominent attraction at the First Baptist Church is the pastor. In the ministry personality counts. It counts above everything else. It is that, and not eloquence, which at last gives wings to our deeds. Emerson indicated that when he said, "What you are thunders so loud that I cannot hear what you say." A. J. Gordon said the same thing when he declared that in getting ready for Sunday his hardest task was, not in the preparation of his sermon, but in the preparation of himself. Dr. King, of

What To Do in October

A Department of Reminders

The year's work is now started once more. September and October are important months. The minister who does his work well in these months will find his work the rest of the year easier.

This is the month to get routine calling pretty well out of the way. The fall and winter activities will soon be coming on in earnest. Each call made now helps when the crowded days come.

Here Are Some Activities for the Church

1. A Rally Day program for both church and Sunday school.
2. An officers' retreat where the work for the year may be discussed. Some churches will take all day for this.
3. The beginning of the school of missions.
4. Beginning of a definite Wednesday evening program. This may be the inauguration of a Church Night. Wednesday night is becoming a very important date in most churches.
5. Harvest festivals.

Important Dates

October 12. Columbus Day.

October 31. Hallowe'en.

Other special days falling in this month in various states: Prison Sunday and Fire Prevention Week.

Citizenship

Primary and other elections at this time of the year give an opportunity for the emphasis on good citizenship. There may be some question as to the wisdom of the church going into politics but there can be none as to the necessity of the Christian being a good citizen.

Oberlin, said something like this: "A Christian's greatest work is not to go to men and speak to them about their souls; it is to live such a life and to be such a man that when people are concerned about their souls they will want to come to him," and Phillips Brooks said the same thing when he defined a sermon as "The truth through personality." The world knows this because it is fundamental. Andrew Gillis might have had Dr. Truett in mind when he said, "A minister's first business is to be a man. Now, I do not mean what is meant by being a man among men. I have become suspicious of that fine-flowing phrase, and of much to which it seems to lead. The church and ministry today are suffering from an overdone principle of adaptation. I confess to a dislike to the term 'mixer' as applied to the Christian min-

ister. Dr. Truett is never referred to as A GOOD FELLOW, but after meeting him one instinctively says, "We took knowledge of him that he had been with Jesus." It is said Dr. Truett never smiles—that he is always gloomy; yet it is difficult to describe the perfect peacefulness of this Baptist preacher. It is not a negative quality. The man's whole personality utters itself in symbols of peace. He is carven rest. His face is a sculptured image of moral, spiritual, and intellectual noiselessness. His voice is silkier than anything except twilight silence.

But what of the man's message? Well, as I have said, it is the message of temperament. He sheds his personal force upon you, and with it vouches for his creed. His preaching is all persuasion. He makes you feel that it would be ill-bred to disagree with views put so politely that they affect your mind like a sincere compliment. His intellect is flexible and subtle. He is fond of distinctions, yet he dislikes exaggeration. His sermon is gray in tone, with only one purple patch in it. His sincerity is evident. There is a scrupulous exactitude in the conscience he displays as he works his way from stage to stage of his carefully constructed exposition. The argument is lucidly marshalled, the wording simple, and the imagery peaceful. The whole man breathes spiritual air; the power of his personality is persuasive, filling his speech with high and hallowed meanings. Dr. Truett's sermons are emptied of egotism. They touch with exquisite tact on intimate things. Their chief virtue is a humanizing candor that turns the public preacher into the private man, with his private pain and his private frailty. And, somehow, as he speaks, our admiration takes a tint of sympathy, and our reverence is mingled with affection.

The Anvil—God's Word

Last eve I passed beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.
—Anon.

In the Seat of Scoffers

By An Exiled Preacher

I HAVE often thought of what a splendid thing it would be if the average man would have a chance to step out of his life for a year and take a survey of his situation. It is indeed difficult to see ourselves as "ithers" see us. Not many can hope for such a privilege. We are tied closely by the bonds of life. Even the man who is successful finds that each year ties him to the ladder of success which he cannot leave to look at himself.

Again most of us grow more and more narrow as we go on in life. There is a time in youth when we can do any one of a dozen things equally well. But as we age we become specialists. The carpenter finds that he cannot change to a mason over night. The lawyer can't pass easily over into the profession of the physician. It is little wonder that we find the world made up of narrow and narrowing groups.

How much it would mean to the average preacher if, after years of service, he could take a look at his ministrations and see himself as the laity in the parish see him. The minister sadly needs the layman's point of view. Possibly the layman needs the preacher's point of view. But it is not a similar case for Sunday after Sunday the preacher has been presenting his point of view while the man in the pew has had little opportunity to reply. There is a great gulf between the pulpit and the pew. With all the sympathy between the good parishioner and his pastor there is a different point of view. That gulf can only be removed by common experience.

I think that many times the folk in the pew make allowances for us when they hear us preach. They feel that we do very well "according to our light." Possibly the expression of the good Roman Catholic woman has the authority of the lay mind back of it. It seems that the bishop had been preaching on the parental responsibility.

"It was a wonderful sermon," said her neighbor.

"Yes, but sometimes I wish that I knew as little about it as the good bishop does," said the sage.

Yes, I have thought that it would be a great thing to see ourselves as we are seen from the pew. It would be interesting to have information from

the other side of the church as to why people attend services, pay their wealth to the church, or seek this spiritual virtue or that one. Perhaps others have not had the same desire. Of course I did not expect that such an opportunity would come my way. But it did. Without first sending warning there came an opportunity to take time out of the pastorate and give it to edi-

The man from the pew begins to speak in this article. While this is his first appearance we know that he is going to have some interesting things to say as the months go by. We think that you are going to watch for his wisdom from month to month.

torial work with a great publishing house.

This paper and others which may follow under this title are, then, impressions which have come from sitting with the sinners. It requires some art on the part of preachers to sit with sinners. He is more apt to sit as a critic on his brother preacher than as one of the scoffers. The automobile driver knows the agony he goes through when he rides with his neighbor. He pushes on imaginary brakes and shifts imaginary gears. The minister is apt to do that when he goes out "a hearing." That is the reason we don't care about having preachers in the congregation. We know that they are not there to feed on the bread of life but to observe. Under their breath they are saying, "why doesn't he do this," or "why doesn't he do that."

I am thankful for the words of a friend of mine who helped to prepare me for this new experience. He had been in the active pastorate once but afterwards accepted a secretarial position in the church. He said, "For the first time in your life you are going to really get satisfaction out of worship. I prophesy that you will find a spiritual meaning to life which you have never attained in the pulpit.

God knows that the average minister needs this spiritual vision. The pew does not know, cannot know the temptations the minister is under. The streams of the spirit run low at times. The daily grind of parish duties is not always conducive to spiritual things. The minister who has a chance to take

a vacation should try to get the most out of worship. I have gone in that spirit and I have not been disappointed. I have gone to the altar as a sinner and I have come back a worthier man.

Just at the time when I was making the decision I listened to a sermon by Dr. Charles E. Jefferson. His theme was, "What shall I do with my life." That sermon was vital for me and I fed upon it. But to show how the attitude of a man effects the reception of the sermon let me tell of a young minister who was there. He discussed the sermon with me. "What a simple sermon for so great a preacher," was his comment. He was interested in the sermon from a professional point of view. But I was a sinner.

One of the problems which come to a man when he changes from pulpit to pew is his habits regarding the Sabbath. I have often wondered what I would do on the Sabbath if I were not a preacher. The minister does not have to worry about that for he can profane the Sabbath and still be blameless. But it is different with the man who closes his shop or his desk at noon on Saturday and should forget business until Monday morning. He is looking for a day and a half of freedom just when the minister is putting steam on for the grade ahead.

Of course the sinner will go to church. I should think that he would want to. But what then. Will it be automobile rides, golf, boating, baseball games or what. When I was a boy the preacher told us to find a good book and read. Well I am reading good books for six days a week. I read them as fast as ambitious authors send them in for consideration. It is wicked to suggest that the Sabbath, in this instance, should be spent in reading good books. The modern mind to be fair, and the chief characteristic of the modern mind is that it is fair, will see that one must have an opportunity for re-creation. But more of that later. This is just one of the first reactions.

The sinner, especially the self-made one, must decide whether he will have a parish affiliation or just feast around. I have been grazing around and the pastures have been rich. But I am convinced that the stable parish relationship is the better one for Mr. Man-in-the-pew. In a little while I will have my family with me and we will find a congenial parish. It is the only way to

enjoy church life. Great sermons are all right but a person likes to have a feeling that he is a part of the church.

At the best it is a mighty lonesome business going to a strange church. Ushers shake your hand. They know that they are expected to do that. Some times one will ask your name. But it doesn't mean much. One minister asked my name and then invited me to attend the Wednesday evening service. I went. Again he greeted me as a stranger and asked my name and then invited me to the Sunday morning service. I didn't go.

One of the strange experiences has been with the churches which have the pew rental system. I didn't know that there were so many of them left. One hot Sunday morning I made my way, unto one of these churches. I was cordially greeted by an usher who had sense enough to know that I was a stranger.

"I will place you in Mr. —'s pew," he said. "He is in Europe."

Before the service started there were five people in Mr. —'s pew while all about us there were vacant pews. Evidently they were pews held by people who did not notify the ushers of their inability to be present. Knowing that Mr. — was away he felt safe in crowding all of the strangers into that pew. My sympathies are entirely with the usher. I don't blame him for playing carefully. Churches have been wrecked over lesser things than this.

I think that it is time to do away with the pew rental system. It only exists now in a few of the older churches who hesitate about adopting more modern methods. The best system, of course, is the free pews. But if a church feels that it must sell sittings I would suggest that the seats be placed on sale before each service. In this way the stranger will have a chance to secure a good seat without being under any embarrassment. Any one can buy a seat in the theater without feeling that he is intruding. On the other hand I have sat in a chair against the wall of a church while vacant pews have been all about me, because the usher has not invited me to a pew where I will not be in the way of the signed worshippers. I don't suppose that the church owes the stranger very much. He is merely one of the sinners, one of the unrecorded ones at that. But when he goes to worship he can worship easier if he feels at home.

I had a church sexton at one time who had a workshop in the basement of the church. Some considered him as "non comptus mentus." He spent a great deal of time with his inventions. Among these was a machine made from an old weighing machine such as stand around the railroad stations. He had

fixed up an arm on this machine with the intention of having it extend a hand when a nickel was dropped in the slot. He explained that it would be placed in the church and that as people came to church, if they wanted to shake hands, they could put in the money and the machine would do the rest. I have been thinking of George in the last few weeks. I am wondering, if after all, he is not a religious genius.

What the Preacher Was Going to Say and What He Said

The whole world was looking toward a little town in Tennessee and this preacher had decided to speak upon the issue at stake. He was of the liberal branch of the church and everybody knew before he started what his position would be. But he felt that the issue was great enough to justify his giving a sermon to show that there is no controversy between religion and science. He had brought his congregation, through his preaching, to the point where they never dreamed of the conflict which some pious individuals saw. They were spiritually minded, consecrated in their lives, loyal to Jesus Christ but at the same time accepted the teachings of science.

To his mind one man was causing all the trouble. He would pay his compliments to him in the sermon of the night. He had it all typed out. This is what he intended to say.

"If any one man is responsible for the confusion which is leading young people away from the church into the valley of indecision that man is the self styled Commoner who in his ignorance assumes that he alone has the right to interpret the word of God. Mr. Bryan is really living in a world of his imagination, which world has long since passed away. The church is unfortunate indeed in having a man of such prominence whose mind represents the spirit of the inquisitor rather than the spirit of Christ. But I will say to Mr. Bryan that even he cannot stop the spirit of truth which will prevail. In his stupidity he will resist but truth will win."

But something happened that afternoon. People listening in on their radios heard strange news and it went the rounds of the town. The minister still preached the sermon he had announced but the above paragraph was omitted. Instead he said something like this.

"The prosecution was led by that magnetic personality, William Jennings Bryan, one of the brilliant men

Peril of Travel

It may be "impossible to maintain at present," as Prof. E. P. Warner says, "that the airplane is as safe as the railway train." Still there are figures of air transport, remarks the New York Times, that "promise the dawn of a day when we shall all be flying, except such timid persons as the old lady who, looking out of the window of a railroad coach passing over a high viaduct, exclaimed when it reached the other side of the river: 'Thank God, we have lit!'"

of our day. Many of us do not agree with Mr. Bryan but none of us question his sincerity or his devotion to the cause. Even his bitterest political enemies have had to respect his stainless character and to admire his fighting spirit. It seems to have been his part to fight losing battles but he has fought in the spirit of the conqueror. Had he been trained for theological thinking he might not have taken the same attitude on the verbal inspiration of the scriptures, but his life, symbolized by his devotion to his invalid wife, speaks to us tonight greater than any words he may have uttered."

What a difference a few hours made in the words of the preacher. In each instance he spoke his conviction and expressed the truth upon his heart but how different the spirit. Would it not be well for every preacher—and indeed for every Christian—to pause for a moment when he is to utter a denunciation of some brother in Christ who disagrees with him and ask himself, "How would I say this if he should die to-day?"

The Challenge

The religion of Jesus is Love, Comradeship, Fellowship, in which men live together as the sons of God in mutual service and goodwill. But when a man of today tries to put that spirit into social practice, he finds himself in an order and habit of life created by and intended to serve a very different spirit. Here is the Challenge, and it is idle to say that it is not real and formidable. None the less, we must accept it, demonstrating a more excellent way. If the world is to become Christian in any real sense, the Will to Fellowship must prevail over the Will to Rivalry, and that, too, without losing what is useful and noble in the spirit of rivalry. It is a great task. It will take time and patience and wisdom and heroism, but it can be done. The alternative is appalling. Two ways are set before us, either we must follow Christ or turn away from Him. Both ways are difficult, but one is hopeless, unless we are willing to resign ourselves to endless faction and strife.—Joseph Fort Newton.

The Editorial Page

A Problem of Church Unity

I HAD promised to go to the Old Tent Evangel of New York City in the evening but my companions of the dinner hour would not accompany me. "It is all right for those who like it," they said, "but we prefer to take our religion in another way." But they walked with me to the tent and looked through the gateway to see the curious throng which had gathered.

It was a good meeting. There were more people in the tent than I had seen in any church service in New York this summer except one. A congressman gave a good evangelical message, a collection was taken and the people were dismissed.

But when we got to Broadway another meeting was in progress. A man was preaching on the parable of Dives and Lazarus. He insisted that it was not a parable because Jesus said, "There was a man." That settled it for him. Most of the crowd seemed to think that he had the right side of the argument until the people from the tent evangel came along. When they saw what was going on, they passed by on the other side. Evidently they thought that the street throng was curious but that there couldn't be much real religion there.

Thus my friends at dinner looked down on the tent evangel. The tent evangel looked down on the street exhorter. This is our problem of church unity.

The Minister Doubles Up

ONE of the delights of the ministerial profession is variety. It is said that the farmer can work longer than the mechanic because of the variety of his work. How true this is of the minister. Master of his own time, he can arrange his work so that he can meet opportunities for health, social contacts and recreation. The wise minister in the place of complaining because he has so much to do seeks ways of doubling up to gain the several ends sought.

For instance, the minister must keep well. He must preserve his health. Perhaps he finds that he has no time for an hour in the gym each day. There is still the possibility of combining walking with his pastoral task so that the two work together for his welfare. It was a minister considerably over eighty years of age who suggested to his fellows a few weeks ago that they try a bicycle. He had found that pedaling not alone made it possible for him to be constant in pastoral obligations, but keep his vitality because of the exercise.

Right here also should go the experience of the minister who gives of himself to conduct a summer camp for the youth of the church. Many times he receives much more than he gives. The contact with youth and the open air helps the minister as much as it does those in his charge. He thus combines business with health. People may say that it is a splendid thing for him to give himself to the boys. But don't encourage him to too much self pity. He may be receiving the largest returns of any in the camp.

Other recreations also offer opportunities for doubling up. The game of golf may offer opportunities for a touch with his men which one who does not play the game may never have. The story comes to us on good authority of one of the best known American ministers who, on a

hunting trip, talked with the guide until he actually accomplished his conversion. A ball playing parson of Pennsylvania saw the other members of the team line up with him in the activities of his church.

One bright spring day when all the world called a man out of doors I saw a minister starting on his round of calls. "It's a wonderful thing," he said, "to have a job so that one may utilize a day like this. I have been saving the calls in that particular section so that when we got a nice day I could enjoy it." The minister who keeps one jump ahead of his job can do things like that. On rainy days he can turn to his books, building up, not alone for the next Sunday, but for months ahead. Then when the sun shines he can leave his books and go out into his parish.

That Dangerous Little Learning

A LITTLE learning is a dangerous thing." With no one is this more true than with the Christian minister. His opportunities are so vast and his contacts so vital that opinions which others might hold without danger become explosives in him. The minister who has half conceived ideas, half founded principles, or meager information is the one who causes grief for himself and the church. Probably we will never have a perfect system of theological education but the fear of "little learning" will always force the Church to seek high intellectual standards for her ministry.

It seems as though today is filled with all kinds of temptations for the minister to exercise his little learning. There are many fascinating social fields for him to play around in. The reading of a few books may send him out after some of the popular "isms." He becomes an economic or social authority over night. He watches a health clinic one day and opens one in his own church the next. Mind you, we are not saying that the minister has no place in these fields. We are inclined to think that he has. But we want him to go into them as an authority and not as a quack.

Psychoanalysis is the latest thing to call the fancy free minister. He listens to a few lectures or reads a book or two on it and then he wants to deal with the fundamental human emotions. There is plenty of domestic trouble in his parish. What is more helpful than to psychoanalyze the situation. The economic field may be dangerous for the pastor. This is ten times more dangerous. Again we are not saying that ministers should not use this new pseudo science. We think that every minister should have a general knowledge of the subject as a background for his parish work. It will help him to understand his people. But we caution the minister who is tempted to rush pell-mell and become a practitioner.

Yet we know that the thing is in the air. We expect to see "up-to-the-minute ministers seeking the newest ways of making the church useful and getting congregations. And we expect also to see disillusionment and misery to follow the reign of those who possess "little learning." And at the same time we think that others will be preparing themselves by patience and hard work to deal with the human emotions and from these any real Christian contribution will come.

The Church Which Is Different

Never, under any consideration, advertise your church as "The Church Which Is Different." It is poor advertising. It is poor brotherhood. The reader assumes that you agree with him that the average church is listless, inefficient and cold. Even though that may be true it is poor sportsmanship which advertises the fact to world as an incident in the boosting of its own stock.

We have just read of an evangelist who insists that he is different. Ministers do not have to apologize for his methods when he has gone from the field. That is his first distinction. And then secondly while he is full of fun his jokes are clean. That is his other distinction. But what an indictment of other evangelists is hidden in his announcement of his own virtues.

We have had too much of that kind of advertising among ministers and churches. "A Minister Who is Different," and "A Church Which is Different" is poor advertising psychology for the Kingdom of God.—William H. Leach.

WHICH IS YOUR CLASS?

Do you belong to the jawbone class, the class of folks who talk
About the many things they'll do, the paths of fame they'll walk,
Who boast about their conquered worlds and deeds right nobly done,
While yet their efforts end with words, no task is e'er begun?

Do you belong to the wishbone class, the class of folks who long
That wealth and fame might flow to them for just a little song,
Who wish that ease would be their lot and praise their fortune, too,
While all the while they nod and smile and naught but nothing do?

Do you belong to the backbone class, the class of folks who work
From early morn till late at night and never duty shirk,
Who dig right in and fight their way toward the grand success
That waits ahead for folks who give and always do their best?
—R. Rhodes Stahley, in The Watchword.

QUESTIONS OF TODAY

Here are sermon topics from the first Baptist Church, Fayetteville, N. C., Rev. Joel S. Snyder, Minister.

Theme: Before the Mirror of the Question Mark to see Self.

Feb. 1—Whence? That is, Whence came I?

Feb. 8—Why? That is, Why am I Here?

Feb. 15—Where? That is, Where am I Going?

Feb. 22—What? That is, What shall I Leave Behind?

March 1—What? That is, What shall I take with Me?

March 8—What Shall I Find Over There?

This invites you to come and take part in these "Meditations."



Bull's-eyes for Bulletin Boards

The man who does not start never gets there. * * *

Indecision has side tracked many a life. * * *

Some persons never know what they possess until it is lost. * * *

God knows you even if you do not know him. * * *

A friend wants to meet you at church. * * *

Religion draws human beings together. * * *

Every thing you do counts. How is your ledger of life. * * *

Guidance in the affairs of life is for those who seek it. * * *

Postponement without cause unfits one for action. * * *

No one wastes values when they are of the highest worth. Treasure yours. * * *

The church is what we make it. What is your influence? * * *

The moving finger writes and I saw your name. * * *

The Church is a bank of well being. Have you made your deposit? * * *

A crook may steal your dog. Educate him and he steals your daughter. * * *

What is man? It is an old game. Heads or tails? * * *

The man with the ague probably thinks he is very busy. * * *

One can ride all day on a merry-go-round without going very far. * * *

Many a man thinks that he is religious because he is emotional. * * *

The wise man interprets emotion in terms of action. * * *

After all, the meanest thief is the one who steals from God.

The Human Touch

'Tis the human touch in this world that counts,

The touch of your hand with mine,
Which means far more to the fainting heart

Than shelter and bread and wine.
For shelter is gone when the night is o'er,

And bread lasts only a day;
But the touch of the hand and the sound of the voice

Sing on in the soul alway.

—Spencer M. Free.

The Outlet

Too Much Preaching

In your September issue, I have read an article on page 575 entitled "Why Church Attendance Has Declined." This is a matter we are all interested in. We would like to have real light on the subject. I am therefore taking the liberty of writing you this subject to your approval and re-arrangement, if you should think it worth publishing.

Several years ago I was attending a Methodist Preachers' meeting in the city of Norfolk, Va., when the subject of Men's Bible Classes was being discussed with especial reference to the fact that so many men would attend the Bible Class and not stay to the morning service. As well as I can remember, many preachers spoke and the burden of all that was said was in the way of condemnation of the Bible Classes for misleading the men, and of the men for losing interest in the preaching at 11 A. M.

At last Rev. G. C. Kelly, D. D., a Virginia Conference Superannuate and one of the best thinkers we have ever had, arose and said, "Mr. President, I believe that we are all wrong in regard to this matter. I think it is a psychological matter. Our men are just as good as they ever were, but we are surfeiting them with too much good teaching and preaching. A man comes out to the Bible Class with a desire to hear something about the word of God. He hears what is practically a sermon from the teacher and his mental appetite is satisfied. He needs no more for the time being, so he goes home. Perhaps we would be just like he is, if we were in his place." I have put this in quotations. I do not think this is exactly what he said, but it is the substance of his remarks.

I was very much impressed. I have turned the thing over in my mind many times since then and every time I turn it the bigger it gets. I am more and more convinced that he was right and we are guilty of that universally human fault of running things into the ground.

I remember now that the country people I used to preach to years ago were just as good as the people in the city, and yet some of these country people would only hear about twenty-five sermons a year. I remember also how much better attention they used to give than the average city hearer gives. I remember how much easier it was to get a hearing then than it is now. I never had to worry about church attendance until I got into city work. Many other thoughts of this kind have come into my mind, all of which seem to corroborate the statement of Dr. Kelly. I just believe we are overdoing the thing.

As a result of all this I have been consulting with my people for some time as to the advisability of arranging next year to give the morning hour over to the school and have only one preaching service on Sunday, namely at 8 P. M. Every one I have consulted thinks it will be a fine thing.—V. W. Benjamin, Richmond, Va.

Plan for Financing a New Church

By H. G. Tank, Milwaukee, Wis.

THE building of churches, school buildings and halls with their accompanying financing program has been more or less a problem in many congregations. If a congregation is so situated that it must borrow heavily from church organizations or other sources, making a loan that of necessity is of long standing, the mounting interest charges greatly increases the cost of the building, creating for the congregation a burden that is excessive, and when considered, often prevents a building program, much to the detriment of the church. Any loan carrying an interest charge of 5 or 6 per cent, in many cases will double the cost of the building before it is paid.

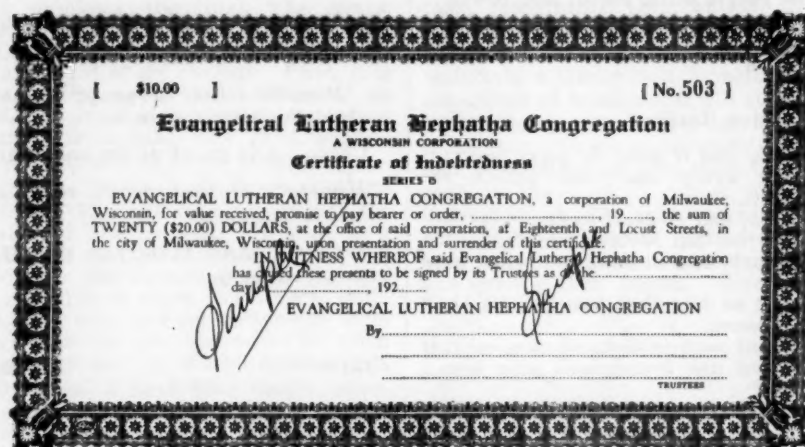
nominations of Five, Ten, Twenty-five, Fifty, One Hundred and Five Hundred dollars. These certificates, may be based on a real estate trust deed, if desired. The members invest in these certificates, which mature in twenty years from date of sale, at double their sale price, i. e. a buyer of a \$100.00 certificate receives back at maturity, \$200.00. From the proceeds of the sale of these certificates, the debt is paid or a new building is paid for.

To mature the certificates at double their value in twenty years, the congregation places into a redemption fund one-half of one per cent of the value of certificates outstanding, each month, for twenty years, for ten thousand

to some over \$82,000, and invested at six per cent will grow to \$93,000 or enough to pay the holders of the certificates at two for one and return to the congregational treasury \$13,000, hence paying the debt or paying for the building has not cost one cent, rather it has produced a surplus.

Provision is made for these certificates to have a loan value after three years of their full purchase price, at an interest rate of five per cent, thus taking care of the emergency demand, also provision is made for earlier redemption, than maturity date, in fact the Board may redeem a certificate after the sixth year, and mature it, though the plan generally is for the purchaser to hold them until maturity, the provisions mentioned are only to take care of any urgent need for money by the members.

In making investments, the Board is instructed to give preference to the members of the congregation. All mortgage loans or mortgage bonds must first be approved by the attorney for the board. This plan is the result of a building program with borrowed money, that placed the congregation in a position, where it could not meet its payments. We may add, that the building was absolutely necessary.



This condition and the writer's personal experience in working out plans for the financing of church building for a congregation whose members belong to the working class, brought forth the plan briefly described in this article.

In presenting this plan it is my purpose to take advantage of a known and practical finance system and apply it to the church building program, to obtain the result of an exceedingly low interest rate or on final analysis, to build church buildings without cost to the congregation building.

At first glance this latter statement will make the reader think, "impossible," but by taking time to read on, the proof will present itself. It has always been said that the most economical plan on which to build, is for the members to dig down, donate enough to pay the entire cost, yet buildings can be built more economical still. The plan adopted by the congregation, in which the writer holds membership is as follows, and is used to pay a heavy debt resulting from a building program:

The congregation authorized an issue of Certificates of Indebtedness, in de-

dollars, this would amount to fifty dollars monthly.

To administer this fund a special board is elected, whose duty is to invest this fund, in good securities, bearing not less than five per cent interest annually, such interest payable however, semi-annually, all interest is again invested together with the appropriation coming to this board from the congregation monthly.

The price of the certificates is made in the small numbers, indicated, for the purpose of placing them within reach of every man, woman and child in the congregation, no matter how poor. Also they are sold on the installment plan, one-tenth down and the balance in nine equal monthly installments, certificates being issued when the final payment is made.

Since both the money with which these certificates are bought and the money for their redemption comes from the members, the total outgo, for say, a program of \$40,000, would be, that amount, plus \$200.00 each month for twenty years, or \$48,000 or a total of \$88,000. The \$200.00 monthly, invested as indicated at five per cent, will grow

Co-operation of Church And Movie Theatre

Many churches throughout the country cannot afford a motion picture projector, though their congregations would enjoy seeing religious photographs that are not shown in local theatres.

Recently a pastor in Clifton, Kansas, proposed to the manager of the local place of amusement that they secure the "Passion Play" which depicts the life of Christ from his birth in Bethlehem to his ascension. The manager accepted the pastor's proposition, as he realized it meant the good will of church people. As a result, a Sunday evening service was held in the theatre, which otherwise would have been dark in accordance with the local law, with a good attendance from all the churches. The film shown was from the Sunbeam Film Library, 1059 Dakin St., Chicago.

How Much Do Your Unknown Addresses Cost You?

The Southern Baptist Church has announced that its failure to have a complete and accurate list of addresses costs the denomination \$10,000 per year. It appears an amazing figure on the face of it. But it is probably arrived at after most careful study of the situation. One must keep in mind the financial loss involved by the failure of announcements reaching the pastor with the resultant decrease in offerings. In this line it would be worth while for the local church to check up and see how much it loses through faulty addresses. One of the most important things a church can do is to keep its addresses correct and up-to-date.

The Atmosphere of Achievement

(Continued from Page 8)

of adjusting itself to that situation also. But the real enthusiasm of a church is generated by the success of the occasional dinners, the picnics, the social affairs and the subsidiary organizations. These things do not come so frequently as the preaching services, and the people themselves feel that they have more part in them.

One of the minister's most difficult tasks is to see that these things go off successfully. To have the maximum of successes and the minimum of fizzes means to create the atmosphere which popularizes a church. For a short period he may so manage as to have nothing but success, yet over the long periods he must learn how to keep the fizzes from doing much damage. Some years the Father and Son Banquet will go over big; other years the women will provide a large supper and only a few men and boys will come around and eat it. The time when a minister really needs the gift of prophecy is when he endeavors to prognosticate as to the number who will attend a given supper. Too frequent failure will take the heart out of the church.

Three principles help in meeting this situation.

Organizations and functions which exude gloom should be killed off. Habitual fizzes should be extinguished. Every failure hurts the spirit of a church, and its spirit is a priceless asset. If the activities of the men's club produce little more than a spirit of down-heartedness, let them be suspended until they can be carried forward with zest. If a midweek meeting be a carnival of gloom, let it be transformed or abandoned. When an organization or a function has outlived its days of happiness, let the chloroform be administered. Of course this is not always easy. Some organizations about a church refuse to die. Then let them be transformed, or at least, the minister should be absolved from all responsibility in the matter.

A second principle is that what is done should be well done. To see that this is so is one of the responsibilities of the pastor. He may not always be consulted, and yet in one way or another he should seek to inject the spirit of efficiency into every activity of the church. A church office can greatly help toward this end. Printing the announcements tends to get plans made in due season, and often times enables the minister to inject a suggestion or a bit of counsel. But by one device or another, he must see that the activities of the church are carried forward in such a fashion as to create the atmosphere of achievement.

(Continued on Page 21)

We Worship Today

WE worship today with **THE CHURCH OF THE DIVINE PATERNITY**, New York City, of which Joseph Fort Newton is the minister. During the year **CHURCH MANAGEMENT** is going to give space to the order of service from some church each month. We think that this space will be well used in this way as it will show the order of service, music, subject of the sermon and other things of interest.

May 24, 1925

Morning Service at eleven o'clock

Organ Prelude at 10:45

Organ Prelude

Prelude in C, *Pattison*
Meditation, *John Winter Thompson*
"Swing, Low, Sweet Chariot,"
Trans., *Carl R. Diton*

Invocation

The people being seated and bowed

Hymn 16

Responsive Reading

Standing

Ask, and it shall be given you:
For every one that asketh receiveth.

Seek, and ye shall find:
For he that seeketh findeth.
Knock, and it shall be opened unto you:

For to him that knocketh it shall be opened.

What man is there of you, who, if his son ask bread, will give him a stone?

Or if he ask a fish, will give him a serpent?

If ye then know how to give good gifts unto your children,

How much more shall your Father who is in heaven give good things to them that ask him?

Wherefore all things whatsoever ye would that men should do to you, do ye even so to them:

For this is the law and the prophets.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

Sell that ye have and give alms; make for yourselves purses which wax not only, a treasure in the heavens that fadeth not:

For where your treasure is there will your heart be also.

Gloria Patri

Choir

Sanctus
(“Messe Solonelle”)

Gounod

Lesson from the Scripture

Choir

“Come Unto Him,” *H. Leslie*

Call to Prayer

Minister. The Lord be with you.

Choir. And with thy spirit.

Minister. Let us pray: O Lord, show thy mercy upon us.

Choir. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Choir. And take not thy Holy Spirit from us.

Prayer

Response

Hymn 291

Sermon

“The New Reformation.”

Offertory

Soprano Solo—

“O Lord, Correct Me,” *Handel*

Hymn 240

Prayer

Benediction and Response

The people being seated and bowed
“The Lord Is In His Holy Temple,”
Andrews

Organ Postlude

Triumphal March, *M. Costa*

CHURCH SCHOOLS

10:00 A. M. Sunday School Class

11:00 A. M. Primary and Kindergarten Classes.

ASK DR. BEAVEN

Question—I am pastor of a mission church. We are planning to build. It will be impossible for us to build the entire plant. Which unit would you suggest building first?

Answer—It is hard to generalize and be sure to be right for a specific case. Ordinarily, in a community in which a mission church is started the area is new and the homes usually have a good number of children. In such a situation, in almost every case, it is wiser to build a religious educational unit first, having, however, the entire plant in mind, and either having some one of the larger class rooms left for auditorium purposes or what will eventually be the social hall.

In a questionnaire sent out by a man situated as you are, to others who have had problems something like yours, about two-thirds stated that they had built the educational unit first. The arguments for it are obvious. First, it is more often easier to take care of an audience in the Sunday School plant than it is to take care of a Sunday School adequately in an auditorium.

Second—You are ministering to the children. This will form a way into the hearts of the parents. If you do a good task for the children you have a hold upon the parents that can usually be cashed in on when you come to build the other unit, and very often can form the basis for an approach to them spiritually and for church membership.

Question—I have been deeply interested in tithing, but lately met a clergyman who opposed it on the basis that emphasizing it would create a legalistic attitude that would be a dangerous thing to create in the church. Do you feel that this is so?

Answer—I should think it would depend upon how you presented tithing. If you were to present it as a legal requirement of the Mosaic law, or even the Christian church, I think it would be dangerous, but if you were to present the idea of stewardship; God's ownership of everything, and man's stewardship of what he possesses and then suggest tithing as a practical proportion to use as a basis in the acknowledgment of our stewardship I think you would have no danger from legalism. I have never seen, out of all the tithers I have known, any that I thought suffered very much from the legalistic idea. It has been my experience that tithing presented as above leads on to spiritual development and usually to giving more than one-tenth.

Question—In the church where I am located we seem to have a dearth of leadership. Very few people seem qualified to take the direction of groups or of tasks. Have you any suggestion for meeting this need?

Answer—Some fields seem to have more of leadership in proportion than others, but almost any field has more leadership than we often discover or develop. I would suggest a simple form of bookkeeping. Jot down the names of people in your congregation

who show any ability along leadership in any line, particularly jot down likely young people who are not doing anything; for instance, this lad who has just been chosen valedictorian of his class in High School, or that girl who has just come back from college or this man who has just been elected Master of his Lodge. Make a list of those who show any qualifications, whether they are now using them or not.

Over against this keep a list of the tasks in your church and parish that you would like to have undertaken by volunteer leaders, then from time to time try out those who show leadership on different tasks which you assume, then give them a fair chance to do the task, recognizing their ability if the task is done, then as you prove a person in a smaller position ask them to undertake a larger task. Sometimes the experience of being asked will stimulate leadership that has been dormant. Send these young people particularly to summer conferences or give them books to read in the work in which they are interested, whether religious education, boys' work, girls' work, Scout work, etc. This will often stimulate their interests and develop their talent. More people can lead than we dream. The proof of our leadership often is shown in our ability to discover and utilize gifts that others cannot find.

Question—How do you secure teachers for your three period session plan? Apparently your teachers have to teach two or three times as long as the ordinary Sunday School teacher, and have to miss the morning sermon.

Answer—It is true that the teachers under our three period session plan in which we begin the religious educational work at 10:30 and close at one, do have to be absent from the morning service and do teach longer than under the ordinary plan.

It has been our experience however, that if they were definitely secured for a given length of time, say a year, with the understanding that at the end of that time they could give it up for a time if they so chose, that it was not so hard to secure their assistance. On the other hand, we have found it easier under our present plan, to get a better grade of teachers than we were sure of doing under the old plan. This is true in securing the day school teachers. Our attempt to do a better piece of educational work on a higher plane, has made them feel more at home in our educational system than when we did the poorer piece of work. They are challenged to come nearer, in religious education, to the standards with which they are familiar in day school.

I do not believe that the task of securing teachers has been as hard with our present scheme and I am certain that the possibility of securing high grade teachers has been easier.

The Atmosphere of Achievement

(Continued from Page 20)

On the other hand, he should be careful not to assume full responsibility for these church functions. If he secures the speaker for the Mother-Daughter Banquet and she proves to be a fizzle, the failure is laid squarely before his door. Wise is the pastor who so arranges matters that he does not get blamed for everything which goes amiss about the church. A certain amount of "passing the buck" is both permissible and wise. On the other hand, when things go well, he should not take unto himself the full glory thereof. The important thing is not that he should succeed, but that the church should go forward. The church moves onward and upward as the people raise the shouts of success. If they imagine that the success is due to their own efforts, they will shout twice as long and hard as though the success be due to the minister. The part of wisdom is to let the glory go to the people who will best advertise the fact that there has been a success.

All the time the minister needs to bear another thought in mind. The ultimate justification for the social activities of the churches is that they keep up the courage of pastor and people while spiritual goals are being attained. They keep the gardener occupied while the crop is growing. Therefore they are important. But the most important thing is that the minister be pressing ever onward towards the spiritual goals which he has in his mind.

A Pastor's Invitation

Here is what is found on the back of the cards of James Ashton Davies of the First Methodist Episcopal Church, El Reno, Okla. It leaves a definite invitation for those who have missed the call of the minister.

I just wanted to extend to you a cordial invitation to worship with us whenever you feel so disposed. A hearty welcome, a sincere "God bless you" awaits you at our church. We hope you will feel at home with us and come often.

Using Special Days to Raise Money

By Herbert Marsh, Spirit Lake, Iowa

HAPPY is the preacher who gets a church free from debt! Most of us go to churches which have debts a year or two old. When I assumed my present pastorate only the Trustees, the Treasurer, and a few others knew of some of the debts. It wasn't much, that is, on paper—just a trifle over a thousand dollars. But then we have had four years of hard times in Iowa; my salary was increased \$400 over my predecessor's; and the budget had been almost doubled. So the problem was to raise the present increased budget, with people feeling the pinch of hard times, and keep them sweet. So this is how we did it—and kept them sweet.

One Sunday morning of February, 1924, I took two hundred quarters into the pulpit with me. After the offering had been taken I said: "I am going to hand out some money. It is customary for the preacher to receive but today I intend to reverse this matter." There was much laughter as I called four men to the altar to hand the money out to the congregation. They were asked to invest this amount until Easter and bring the same back in an envelope, with their name and amount in the same. The Monday evening after Easter we would have an "Experience Social" where we would tell how much we made and how we made it. There was much fun in the investments of these quarters and \$429.14 turned into the treasury.

The second attempt to clean up was on "Harvest Festival" day, September 21st.

The following letter was sent out three weeks before that date.

September 21st was a horrid day. But the church was beautifully decorated. And we were to have a picnic dinner in the basement of the church at the close of the morning service. And in spite of the inclement weather the church was filled. The response brought \$610. And what a happy time we had when we burned the old notes!

But something unexpected developed. December 7th became "Finance Day." On this day we were to make our drive for the coming year's budget. We sent out four letters as means of education. Instead of the men running after the church members and friends we asked them to come to church on December 7th with their pledges for next year. Then the Joash Chest was ready to receive their pledges. Two items faced us for 1925. An increase in the minister's salary of \$250 and an attempt to pay off \$1,500 of \$7,500 building indebtedness. This seemed an almost impossible task. But we found out that this could be done and not ask any to give, in some cases no more than in 1924, and in other cases only a slight increase of \$5 or \$10. So our last appeal was sent out thus:

Pledged for last year.....

Paid last year..... (In many instances the amount paid was larger than the amount pledged. Noting this encouraged the donors to make larger pledges.)

It was made clear that if all would pledge and give what the Trustees asked we would just meet our obliga-

tions for the coming year. We are glad to say that 90% of the people responded. The rest are seen by the Trustees and next year will be, or promises to be, a very successful financial year. The two special appeals, the Investment Appeal and the Harvest Festival Appeal, proved to be an educative process that pointed the way to a better and larger financial program for next year. Brethren, use your Special Days. They pay.

Uniqueness in Church Publicity

Here are several suggestions which come to us from the Parchment Union Church (Methodist Episcopal) of Kalamazoo, Mich. It pays to put a little originality in the writing of church announcements and publicity and to couple that with thoroughness in the plan of distribution. This church derives its name from the Kalamazoo Vegetable Parchment Company of the community in which it ministers.

NEGLECTING THE BATTERY

Your Soul is your battery, when you neglect it, it gives no sign of alarm; but some day when you badly need it, it is likely to fail you. Better have it looked after at regular intervals at the Service Station. A little of the Water of Life is needed once a week to say the least.

COME TO THE PARCHMENT "House of Happiness" NEXT SUNDAY

A NUT SUNDAY

To lie abed until 10, read the Sunday Paper till 1, over-eat till 3, lop around till night and keep one's soul chloroformed throughout the one day of the week especially designed for its enjoyment and culture. That's what I call a Nut Sunday.

Come To Parchment
"House of Happiness"
NEXT SUNDAY

WHAT DO THESE FIGURES MEAN?

518
50

Total 468

These figures represent two debts. One, and the largest amount, is a note for money borrowed to pay your former pastor.

At a meeting of the Trustees, August 13th, I said the members and friends of the church would care for this debt if they knew about it. One of the Trustees said he would give \$50 towards it if we would pay the rest. Hence I have deducted the \$50 and am asking you to help raise the \$468.

In order to get the \$50 from said official this amount must be paid by September 21st (the day of our Harvest Festival). So won't you please sit down and immediately write your check making it payable September 20th or 22nd, and mail to me. Then I can show the Trustee that my faith in the congregation and friends is well founded, collect his \$50, and turn the amount over to the Treasurer.

Thanking you for your promptness and liberality, I am,

Sincerely yours,

HERBERT MARSH.

"THANK YOU"

A motion picture called "Thank You" has been produced by William Fox with the helpful suggestions and assistance of a distinguished ministerial group. It is now being exhibited throughout the country.

This picture, termed by the Reverend George Reid Andrews, chairman of the Committee on Educational and Religious Drama of the Federal Council of Churches of Christ in America, as one of the "best religious pictures so far produced," deals understandingly and reverently with the Protestant minister in a small town.

He is underpaid, there is selfishness and misunderstanding in his church, and he is forced to accept gratuities to eke out a slender salary. Through a great faith, a great love, and a great tolerance he finds at the end happiness for himself and for his congregation as well.

When the picture was first planned some months ago Mr. William Fox, the producer, Mr. Will H. Hays, president of the Motion Picture Producers and Distributors of America, and Mr. John Golden, from whose stage play the picture was to be made, called into consultation a group of ministers to advise as to the best method of handling the story on the screen. These ministers gave their advice and their cooperation willingly.

A splendid cast was employed with Alec Francis in the leading role. Of his portrayal of the character of the Rev. David Lee, Dr. Andrews says: "He has done full credit to the sacred ministry he represents."

The motion picture industry by calling in the ministers made a new departure from established custom. It was the first industry to go out and ask the consumers of its product to sit in on its production.

In doing this the motion picture industry has done a constructive thing. It has upheld the finest traditions of the ministry and it has given to the world a splendid characterization of the over-burdened minister. It is in every sense of the word a "better" picture.

At the same time care has been taken to make sure that the picture is not a simple preachment but a real gripping entertainment drama as well. It is a program picture of the highest order and merits the support of the public.

"To put profits before personality is the swiftest and completest way of denying everything that Jesus ever said. Let a man be a pagan and say so, if he so chooses; but let him not call himself a follower of Jesus, while he forgets the spirit of Jesus."—Eric S. Woods.

DOLLAR TIPS**A New Department**

Church Management will pay one dollar for any tips which are used in this department. Any tips which you may give of giving efficiency to your work, saving time, or of any other nature which may be of value to the minister will be considered. Just address your envelope "Editor, Dollar Tips, Church Management, 634 Huron Rd., Cleveland, Ohio." Unavailable tips will not be returned so the writer is advised to keep a carbon copy.

One Jump Ahead of the Calendar

THE writer was asked by a group of ministers how he planned for special days in his church. The answer was "by keeping one jump ahead of the calendar."

The calendar has many uses good and true. It sometimes shows the condition of the weather. It can be made to show the condition of the spiritual weather.

Christmas preparation should be made at least a month before Christmas. First plans are usually tentative. Schedules need editing. The writer makes a list of activities and keeps them in view on his study table. Items are added and items are taken away. Sermon subject, scripture lesson, hymns—all are listed, subject to change. They are changed time and again. Perfection is never reached but nothing is reached without striving after perfection.

Plan your work and work your plan.

The weeks and months have a way of rushing one through life and we are never ready for anything. The day, event, season, hour, is with us before we are aware.

This is a good plan. List the special days: December and Christmas. January and a New Year Sermon and Plans for the New Year. February and socials and suppers before Lent. March and Lent—special services leading to Holy Week and Easter. This list is suggestive rather than exhaustive. Leave a space of generous proportions between each month for notes. Jot down matters as they occur. He who leaves things for an eleventh hour usually loses out. "And they that were ready went in." They went in to

privilege and blessing because they were ready.

The ready man is the man who has done the things to make him ready. The crisis individual is the ready individual. He is the man who has made himself ready for the crisis. He who meets the crisis meets it because he is ready. He has oil in his vessel. The lighting of the vessel is but a thing of the moment. There is nothing that can compensate for the lack of oil. The moment does not fit the man. The man fits the moment.

Mother's Day, Children's Day,—all the days of the calendar—prepare a month ahead. Work up to the goal by slow and easy stages. Church work cannot be run by friction, hysterics, but by toil and patience. Editors make up their Christmas numbers as early as August. Begin your Christmas preparation as early as that. The result will be a program of coordinating factors and balancing dignity.—Richard Braundstein, Highland, New York.

Keeping the Collections Straight

WE have always had a time in our church keeping an exact record of the collections. The envelopes went to the financial secretary while the treasurer deposited the money. But it was very seldom that we could strike a balance on the two accounts. At each annual meeting there would be a considerable difference in the two records of receipts.

Finally we worked out a method which after more or less "working in" brought results. The ushers committee was intrusted with the task of counting the offering after each service. Each envelope would be opened and the amount in it recorded on the envelope. Mark this—the amount in the envelope, and not the amount marked on the envelope was credited to the contributor. The envelopes and the cash had to balance before they finished their task.

Then the envelopes were turned over to the secretary while the cash went to the treasurer, he giving a receipt for the amount which he received. Then when the annual meeting came we had three places for checking up; the treasurer's book, the financial secretary's book, and the receipts in the hands of the usher's committee. From the time that the system was installed it was merely the question of bookkeeping to get our correct statement.—B. O. B., New York.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE FAILURE OF SELFISH SUCCESS

"There is no failure so ghastly as selfish and merely personal success. Whether it be the success of the business man who gains riches and misses wealth, the success of the man in the street who wins pleasure and loses happiness, of the statesman who attains to power but fails to serve, of the beautiful woman who is universally admired but never loved—it is all failure, ugly, vulgar, piteous failure that makes not only angels, but decent human beings weep. And it is the same with nations. The weakness of the world today is in the Great Powers. The main reason of its poverty is its apparent wealth. Its success is its supremest failure. It has succeeded in finding the right means to attain the wrong ends. It is in the dark, and has lost its way!"—G. A. Studdart Kennedy in "The Word and the Work."

MANFUL BEARING OF THE CROSS

"Perhaps the finest example of the manful bearing of the cross of ill-health is Robert Louis Stevenson. He had to live in the warm climate of Samoa if his life was to be prolonged, and on that lonely island he put up a magnificent fight—a fight that has put heart into many a man who has had to engage in a similar battle. He even gloried in the fact that he could get on without health. This is how he put it: 'A high measure of health is only necessary for unhealthy people,' and 'true health is to be able to do without it.'—John H. Patten in "Faces Through the Mist."

THE ATMOSPHERE OF A HOME

"Dr. Parker tells us in his autobiography how he used to listen as a boy to the discussion that went on in his father's house in the long winter evenings. These conversations and debates ranged over a wide field and included religious and social questions. Young Parker listened eagerly to the talk of his father and his friends, and thus at an early age his interest was awakened—never to sleep again. And many besides Dr. Parker have to acknowledge a debt that they owe to the intellectual atmosphere of the home in which they were reared. At all costs young people should make up their minds to become acquainted with the social problems of their times, and help, so far as in them lies, to solve them."—John H. Patten in "Faces Through the Mist."

FAITH, CONFIDENCE AND HEAVEN

"One of the most beautiful relations is that subsisting between husband and wife. Shall I tell you what, here on earth, is the place which is nearest Heaven? I can point you to the exact spot. It is the home in which there

is perfect love and confidence between husband and wife. There you have the normal, the happy home. On the other hand, I can name the place here on earth which is nearest to the other locality which we mean when we point downward. It is the home where suspicion and distrust has crept between husband and wife; where the so-called 'eternal triangle' has intruded to do its deadly work, and thus to destroy all hymeneal joy! Our proposition is proved: in all human relations mutual confidence spells a normal condition; lack of it, or doubt, means that something has occurred to disturb the normal order."—Leander S. Keyser in "Sermons for the Times"; Edited by P. Walker.

THE PERIL OF HEEDLESSNESS

"My father once told my sister and myself to go through the forest to a distant farm. He told us when we approached the brook to turn down to the right until we saw several stones in the stream and that there would be a safe ford. When we found the stream, I started to wade directly across. My little sister said, 'That is not the way. Father told us to go down the stream and cross where the stones were laid.' I contended that he did not say anything of the kind. Said she, 'You were very heedless and you did not hear.' I insisted and pushed on, but when I swam back to the shore, I knew she was right. And many a Christian has been told beforehand to go down the stream and cross in such a place. But he has not heard. He has not listened. He has not received the instruction from God because he has been heedless. He goes on his way and thinks he is going just as God directed him to go, and when he gets into the mire and swims out covered with mud, he often says, 'God never told me any other way.'—Russell H. Conwell in "Fields of Glory."

THE PURSUIT OF AN IDEAL

"A traveler, visiting the French city of Lyons, was told that from the height of Fourvieres, he could see the Alps. Climbing the height toward the close of the day, he looked vainly into the mists that were gathering over the broad plain beyond. 'Look higher!' they called to him. And looking up into the clear blue there, full 70 miles away, lighted up by the rays of the setting sun, he beheld the glorious domes of the snow-crowned Alps. Smith can never reach unto the full measure of his powers, can never approach what God meant him to be, until, looking toward the heights, he catches the vision divine. It is not what man is that exalts him, but what he might become. And though in striving for the summit he falls short of the heights, this is his consolation, this is his inspiration."—H. H. Beattys in "Smith and the Church."

EASY TO FIND HIM!

"In Higginson's History of the United States there is a story about two famous pioneer hunters who lived 60 years ago, Simon Kenton and Daniel Boone, of Kentucky. The two men, unknown to each other, were hunting for game in the vast unfelled forests of what is now one of the Western States, and, as they approached the Licking Valley from opposite points and each paused to reconnoitre before leaving the shelter of the woods, each felt and recognized the presence of another human being in the valley. Then began the long series of manoeuvres on the part of each to discover who the other man was without betraying himself, and so great was the skill of each that it took 48 hours before either could make up his mind that the other was a white man and a friend, not an Indian and a foe. It is not easy, indeed it is hardly possible, to keep two people apart who wish to meet.

So, may we not say with all reverence, if we seek Christ honestly and earnestly, we shall not be long in finding him, for He is very willing to be found? He Who has come so far already will meet us more than halfway!"—J. P. Struthers in "Stories Twice Told."

SHARING GOD'S PURPOSES

"A friend visited Bengel, the great New Testament scholar, one evening, and finding him so engrossed in his studies that he did not notice his presence, sat down in a corner of the room and waited for him to finish. By and by he saw Bengel close his books, straighten out the papers on his desk, and kneel down beside it; and he overheard this prayer: 'O God, you and I understand each other. Amen.' This is what communion with the Christian God means, companionship with Him in common interests."—Henry S. Coffin in "The Creed of Jesus."

TWO KINDS OF GUIDES

"There are two kinds of guides who take travelers through Continental cathedrals. One is the garrulous talker, who stands you in front of a sacred painting and reels off for the thousandth time his description of its fine points, and the remarks noted art critics have made upon it; and you come away with a confused recollection of the jumble of things he said, and of certain personal peculiarities of his own in manner, or voice, or appearance. The other is the man seemingly in harmony with the reverent quiet of the great church, who leads you silently up to some picture, draws the curtain, steps aside, leaving you face to face with the sacred scene; and you come away with an impression of Christ as He was interpreted there by the masterhand of the artist."—Henry S. Coffin in "The Creed of Jesus."

THE SENSE OF THE HIGHER LIFE

"God has endowed every soul with a sense of the everlasting an instinct as remarkable and as trustworthy as any other instinct in bird or animal or created life. There must be some explanation. For many years astronomers were perplexed to notice certain perturbations in the far distant planet Uranus. These perturbations were inexplicable till Bouvard in 1821 said that they must be due to the drawing power of some force which they had not as yet seen with their eyes, suggesting the presence of some vast undiscovered planet. At last, in 1846, Le Verrier in Paris, and Adams working independently in England, by their calculations weighed almost exactly the unseen body, and wrote to them at Berlin to turn the big telescope on to the spot. They did so, and discovered, just one degree from the predicted place, the enormous planet Neptune, the outermost known of the solar system, totally invisible to the naked eye, yet the third in volume and mass. The day had come when the eye was enabled to see that which the mind had been compelled all along to infer."—Hubert L. Simpson in "Altars of Earth."

THEOLOGY AND RELIGIOUS EXPERIENCE

"As the scientific botanist gathers his flowers to dissect their desiccated parts, so, with the same devotion to his science, the theologian analyzes and classifies the elements of the religious life. Religious experience is, however, like the flower of the field, a living and fragrant growth, which may be submitted to analysis but in whose diversified vitality is its beauty and charm. The historian of the Spirit may therefore proceed by selection rather than by dissection, regardless of systematic continuity but noting the points of loveliest bloom in the garden of experience which invite the admiration of the beholder."—Francis G. Peabody in "The Church of the Spirit."

THE SOUND OF THE TRUMPETS

"There is an old Jewish legend which tells that Satan was once asked what it was he missed most since he had fallen from his high estate in heaven. 'I miss most of all,' said he, 'the trumpets that are sounded every morning.' I know just what that means.

"The one thing we need to learn, if life is to be glorious and Christlike, is the sound of the trumpets in the morning, calling us to let the hero within us get the better of the coward."—H. R. L. Sheppard in "Two Days Before."

OUR UNITY WITH THE STARS

"The eleven-year sun-spot period is now setting in. The spots will appear for several years in larger size and greater frequency, until the peak is passed and they begin to subside. Though the nature of these spots has not been wholly solved, they appear to be tremendous storms in the sun, possibly after the manner of a tornado, and they are believed to send forth vast volumes of electrified particles or electrons that impinge on our earth and possibly affect our mundane affairs. The cause of the eleven-period also is unsolved, but it has been discovered

that the nearest star to our solar system, Alpha Centauri, which is four and one-half light years distant, is a double star and that the two components approach closest to each other in the eleven-year cycle and that this approach coincides with our sun-spot maximum. Some astronomers, therefore, believe that the special disturbance of this double star may affect our sun and excite its breaking out in spots. If this proves to be true, it would be another subtle tie binding us into sympathetic unity with the stars; they seem to enter intimately into our life."—Editorial in "The Continent," July 9, 1925.

THE NEW SAINTHOOD

"The saint of the past has worn a halo. The saint of tomorrow will wear the stain of sweat upon his brow, the sweat of eager, unselfish service, offered in and through his job, his business, his trade or profession. Indeed, every kind of work will be a profession of a man's faith in the sactity of life and of its holy obligation to both God and man. Would it be wise for the Church to require this kind of profession of a man's faith today? James' word cannot supersede Paul's but more generally than at present it should supplement it and men be asked to show their faith by their works. The 'hewers of wood and the drawers of water' shall not be despised and scorned, but workers together with all others for the 'house of God.'—Guy L. Morrill in "You and Yours."

"GREATER WORKS THAN THESE SHALL YE DO"

"When Jacob Riis, a Christian man, aroused other Christian men and women to take hold of the lower East Side of New York, and by replacing unsanitary tenements with decent dwellings and parks and playgrounds changed the whole face of the situation for thousands of struggling people, it was not a greater wonder, but it was a greater work than it would have been for Jacob Riis to have walked across the Hudson River on the water. When John G. Paton went to the New Hebrides and changed the lives of those filthy cannibals into lives of Christian men, clothed, educated, and aspiring, by preaching and living the Christian Gospel, it was not so great a wonder as it would have been for him to have changed a bucket of water into a bucket of wine, but it was a greater work. 'Greater work than these shall ye do'—in the scope and variety, in the continuity and wide utility of Christian achievement we are witnessing the fulfillment of this majestic promise."—Charles R. Brown in "The Quest of Life."

THE SET OF THE SAIL

"One ship drives east, another drives west,
While the self-same breezes blow;
'Tis the set of the sail, and not the gale
That bids them where to go.
Like the wind of the sea are the ways
Of fate,
As we journey along through life;
'Tis the set of the soul that decides
The goal,
And not the calm or the strife."
—Rebecca R. Williams.

THE HOPE OF WORLD PEACE

"How many, many nominal Christians are echoing that, dangerous atheism: 'It can't be done.' 'Fighting is a permanent instinct of humanity. Men have always fought, and always will fight. You can never bring peace in the world until you have revolutionized human nature.'

"I have a friend who knows a very great deal about apples. And he tells me how new varieties of apples are constantly produced. I have asked him whether he needed to revolutionize the nature of the old apple trees in order to produce out of them new varieties; and he replies: 'Not at all. A new fruit comes by a happy combination of elements already existing. We do not undertake at all to revolutionize the nature of the apple tree. We only assist Nature to bring about a lucky combination of previously existing variants and we have a new fruit.'

"I believe the God of life who can work through fruit trees to bring something new, can do the same in civilization, and that He can do it not by revolutionizing the character of humanity, but by bringing about a new and happy combination of elements. That is His great law of progress. 'Behold, I make all things new.'—Charles F. Wishart in "Fuel for the Preachers Fire," January 12, 1925.

PRAYER ON THE CROWDED STREETS

"Years ago, in Chicago, Dr. Henry M. Scudder of the famous missionary Scudder family was in an evangelist meeting where the ardent leader claimed that every true Christian should spend several hours each day upon his knees. He was asked, 'How many hours do you pray each day?' He replied, 'I may not spend as much time on my knees as our enthusiastic friend thinks necessary, but I go up and down the crowded streets of this busy city, and hundreds of people, young and old, weary and forlorn, pass me. I look into their faces, and pray for every one of them. Not on my knees but on my feet, I spend much time every day in prayer.'

"It was a great thought, praying for odds and ends of people at one's side, visualizing their needs and then asking God to bless, direct, and comfort them."—Editorial in "The Continent," March 19, 1925.

A Renaissance of Character

"The greatest need of science to-day is not the invention of a light motor to use the sun's rays for energy or power; its greatest need is a renaissance of character among the people of this distracted earth; a renaissance of that quality of character which recognizes obligations as an honest man recognizes his debts, and of the quality of faith that gives us the desire and the courage to help instead of to hide. We seem to have sloughed off these attributes shortly after the armistice, and they have become too scarce for the health of any civilized nation."—Ellwood Hendrick.

Church Printing with a Mimeograph

By Rev. Carlton James Williams, Sandwich, Ill.

THESE are days when every worthy enterprise including the Church, takes advertising for granted. Printing is accepted as one of the necessary methods of the modern church. With this insistent demand before the minister this question bulks large in his thinking: "How can I get the kind and the quantity of printing I want without the cost being prohibitive?" I have been able to answer the question by use of a mimeograph in my own church office.

The mimeograph duplicator is a machine that prints any sort of type-writing, long hand, or drawing from a stencil. The quality of the work produced is excellent and there is hardly any limit to the number of copies which may be made from one stencil. The cost of such printing is well within the reach of even the most humble church.

Commercial printing is like a fish that is full of bones. We like the fish well, but the bones—the cost—stick in our throat. Because of the bones we cannot stand a steady diet of fish, and naturally turn to another dish for the menu. Having substituted the mimeograph for the printer, I found it not only far and away cheaper to operate, but better fitted to produce the desired results. This may seem to be an unreasonable statement, but it is not. For if you duplicate at the printer's the work you can do with a mimeograph the cost will be prohibitive and you will be put to more trouble having to wait for cuts to be made and copy to be set and proof read.

The mimeograph is the most versatile printing machine I know of. It will meet all the practical printing needs of the average church, efficiently, easily and with nominal expense. There are many small printing machines on the market, but in my opinion the mimeograph excels them all for use in the church office. The old hand printing press had decided limitations that everybody who has tried fully understands. It and other forms of duplicators, like the gelatine pad are to be found in the discard of many a parsonage attic. The mimeograph is distinctly office equipment and is used by some of the largest commercial houses. It is not experimental in any way but is a tested and tried method of printing which will produce uniform results day after day for years.

The multigraph is the only office printing machine which rivals the mimeograph. While the multigraph is an excellent machine and does a class of work that is above criticism, it is not for any but the larger churches which can afford the more expensive equipment and salaried helpers to run it. I have used both machines and these are the reasons I would advise the use of the mimeograph: 1. The first cost is several times less. 2. Preparation of the stencil is much easier and quicker than setting steel type on the drum of the multigraph. 3. Illustrations or cuts

In the August issue the use of the multigraph was discussed by one of our minister writers. This month we give the space to the discussion of the possibilities in the mimeograph. Both writers are enthusiastic. So we are giving them full freedom of expressing themselves. That is—we didn't edit the enthusiasm out.

for the multigraph must be obtained in much the same manner as a cut for a printing press which involves considerable expense and delay, while all kinds of rulings, illustrations, drawings, sketches, etc., can be printed by the mimeograph at will without extra cost and without delay. 4. Mimeograph stencils after being used may be cleaned and filed away for the future, but the set up on a multigraph must be removed before either the type or the drum can be used again. Properly cared for, mimeograph stencils will last for years and may be used again and again.

All the printing requirements of our church comes from the mimeograph duplicator, with the single exception of letter stationery. This includes such as the following: Special collection envelopes, file cards, Sunday school enrollment cards, entertainment and dinner tickets, invitation cards, hand bill announcements, leaflets, decision day cards, form letters for financial and evangelistic campaigns, and weekly bulletins. I have even used the machine to publish quite an extensive church directory.

The most important product of the machine, however, is the Church Bulletin which is published every week. The print shop variety of Church Bulletin is usually of the same style, same set up, same illustration, etc., which

robs it of some interest. While the mimeograph product has a unique freshness due to variety of form and illustration and an adaptability to the need in hand.

The bulletin is made after the following general plan. The first page is reserved for the cover design which usually carries the names of the church and pastor, the hours of services, and an invitation to strangers. This design differs from Sunday to Sunday with the season and is always appropriate to special days. The second page carries the order of services for the two principal Sunday services, and the third page sets forth the announcements for the week. On the fourth or back page is placed special announcements, messages to the members of the church, reports from the financial secretary, etc. Announcements here are sometimes illustrated with telling effect.

In preparing a stencil for a form letter or anything of that sort it is placed in the typewriter just as if a letter were being written. For a four-page bulletin, however, the printing is in two columns and runs lengthwise instead of across the paper. This necessitates preparing the stencil in the same way. Unless you have a typewriter the carriage of which is long enough to receive the length of the stencil when placed in sideways, it is best to cut the stencil in two. This is especially true in using the new mimeotype stencil paper, although the more hardy dermitype paper may be folded after slightly cutting the back so as to make a neater fold. Type or trace the copy on these half stencils using the right edge as the top and leaving sufficient margins so as to allow them to be pasted together again. Two stencils are required for a four-page bulletin where ordinary eight and one-half by eleven-inch paper or smaller is used. The stencil for the inside pages has the order of services on the "top" end and the announcements on the "bottom" end while the stencil for the outside pages has the front page on the "bottom," and the back page on the "top" half of the stencil.

The illustrated work is traced in the stencil with a stylus with the use of a "mimeoscope." Since I did not feel justified in investing in a machine of this kind, I substituted a home made

contraption which serves the purpose admirably. It consists of a box with a glass top and an open bottom and with tapering sides. On the glass is laid a sheet of transparent celluloid and over this a dermitype stencil with the back removed. (When using mimeotype retain the back and omit the celluloid). The illustration to be traced is placed between the glass and the celluloid. With a light in the bottom of the box to illuminate the design, the drawing may be traced in the stencil with ease. The cuts or illustrations offered free to any applicant by the manufacturer of the machine are very useful and suggestive. There are hundreds of drawings in the daily papers, magazines, and on other printed matter which can be adapted to this use. It is a good idea to clip and place on file such drawings as may be used. As need arises such a file will usually produce one or more illustrations to fit. Last fall the director of our boys' choir desired mailing cards illustrated with a cut of a boy in vestments such as the boys use. Looking in the file I found a design of three vested choir boys carrying hymn books. It made a very attractive and personal mailing card which she used with good success.

Now a word concerning the expense. Outside the original equipment cost which may range from fifty to one hundred and fifty dollars depending on the size and style of machine purchased, the maintenance cost is trivial compared to regular printing. For stencils, ink and paper last year—total supplies for twelve months—my church spent less than fifty dollars! For this amount we had 200 bulletins each Sunday, and hundreds of cards, tickets, forms, letters, etc., in addition, a total of more than 30,000 pieces of printing during the year! This really great economy is partly explained by the fact that we have been able to buy excellent quality paper at an advantageous price from the "Bargain Paper House, Ontario street, Chicago, Illinois." This is mentioned because suitable paper at reasonable prices is often difficult to obtain from local shops.

The distribution of 30,000 pieces of printing during a period of a year in a church such as this—250 members—has a tremendous effect upon both the members and the unchurched of the community. Church organization is easier, interest is higher, attendance is larger, and in every way the church more prosperous. The pastor who has a mimeograph machine finds so many and varied ways to use it in advertising his church and Kingdom interests that the equipment becomes one of the most profitable investments a church can make.

METHODIST EPISCOPAL CHURCH

Brookfield, -----, 192--

M-----

Your subscription at ----- per week, for the Quarter

ending -----, amounts to ----- \$-----

Amount due from previous Quarter -----

Total ----- \$-----

Your payments for this Quarter amount to -----

Balance due ----- \$-----

Respectfully submitted,

Treasurer.

The above represents the record of your subscription for the support of the Church as shown on the Treasurer's Books. Any error should be called to the attention of the Treasurer promptly.

The Church has no rented pews. Your willing offerings furnish its sole support.

Mimeographed Quarterly Report

NAME -----

Address -----

Team Information for Every Member Canvass

LAST YEAR

I. Subscription: 1. Current Expenses ----- \$-----

2. Benevolences -----

II. Amount Paid: 1. Current Expenses -----

2. Benevolences -----

THIS YEAR

I. Suggested: 1. Current Expenses ----- \$-----

2. Benevolences -----

II. Pledged: 1. Current Expenses -----

2. Benevolences -----

Useful Record Card Made by Mimeograph

Be a Booster

If you think your church the best

Tell 'em so!

If you'd have it lead the rest,

Help it grow!

When there's anything to do,

Let them always count on you,

You'll feel good when it is through,

Don't you know?

If you're used to giving knocks,

Change your style;

Throw bouquets instead of rocks

For awhile.

Let the other fellow roast,

Shun him as you would a ghost;

Meet his banter with a boast

And a smile.

When a stranger from afar

Comes along

Tell him who and what you are—

Make it strong.

Never flatter, never bluff,

Tell the truth, for that's enough,

Be a booster, that's the stuff,

Don't just belong.

—The Baptist.

The Glory of Age

"What is the glory of age?" I said,

"A hoard of gold and few dear friends?

When you've reached the day that you look ahead,

And see the place where your journey ends,

When Time has robbed you of youthful might,

What is the secret of your delight?"

And an old man smiled as he answered me;

"The glory of age isn't gold or friends,

When we've reached the valley of Soon-to-be,

And note the place where the journey ends.

The glory of age, be it understood,

Is a boy out there who is making good.

"The greatest joy that can come to man,

When his sight is dim and his hair is gray,

The greatest glory that God can plan

To cheer the lives of the old today,

When they share no more in the battle yell,

Is a boy out there who is doing well."

—Detroit Free Press.

How I Met a Critical Situation

(A copy of "How to Make the Church Go" will be sent to all writers whose letters appear in this department)

Adam Did It

I was informed about five minutes after entering one charge, during my college days, when I only served over Sunday, that no pledges could be secured for the local budget because "Adam" (a leading man) would never let anyone know how much he gave. And never gave very much, although he always said he would give as much as anyone.

When I informed the folks that just going to folks about every three months and asking for money to support the church was begging and unbusinesslike, and that before the year closed I would have all money needed for the following year pledged, they said, "You will never do it because Adam won't pledge."

I talked and worked throughout the year as though they had never spoken. I assure you they did speak at least every two weeks in the same manner. When the year had almost closed I secured a list from the treasurer of all moneys paid during the year. Then I did a little figuring as to what amounts should be. Then came the canvass. I took with me the steward who was to collect the pledges. Not to talk but to listen to me. I secured the pledges on every side of Adam. I went to his home, incidentally, when I knew he was away. After I had the fort surrounded, I called at his home alone late one evening to find that he had retired. It was an old fashioned farm house, so I retired also.

Morning came, breakfast over, chores done, we returned to the house. I sat down across the corner of the table and told my story and said, "I have not been turned down on this proposition yet and I think your pledge for next year should be _____ for the local budget and _____ for benevolences. It takes that amount to reach the goal." He answered, "Alright, I'll do it." I assure you that his was the largest pledge in the list. He was able to give. —Iowa.

A Book of Rules Helped

A few years ago I was sent to a church where it was said there was an inveterate crank. He was the despair of any young minister who might be sent to that field, and had been a source of annoyance and worry not only to my predecessors, but also to the other official members of that church. Soon after my arrival at the parsonage I received a visit from two of the trustees who told me of the trouble they had on hand as a result of what this man had said and done, and hoped I would not be discouraged if I found opposition from him to any suggestion I might make in dealing with any phase of church work. I assured them I did not know how I would meet the situation should it arise, but I thought probably the right thing would be done at the right time. I remember it was with much fear and trembling that I conducted that first business meeting, for this source of opposition was present, and waiting for an opportunity to get to his feet to say something. I was most careful to have things in perfect order so as to avoid any clash,

and treated him in a most gentlemanly way, but very soon he asked for the privilege of speaking which was readily granted.

He deplored the fact very much that such a youthful minister had been sent to them for it would mean mistakes (through inexperience) in carrying on the work of the church. Even that first business meeting was not being conducted properly, and was probably an illustration of the way things would go during the year. He talked for twenty minutes without saying very much, and I had to remind him that time was precious and that what he had to say as to how the business of that meeting should be conducted must be said at once. He dropped to his seat, saying I have said all I have to say. I then asked him if he really knew how the meeting should be conducted, and not receiving a reply I said for your particular benefit I will read from the book of rules what the proper method of procedure is. This I did, only to find that it infuriated him. What he said to me must never be repeated, but in the midst of his anger, and while talking loudly, I raised my hand and asked him not to say any more as it was so unbecoming of a Christian man to act thus. I said would you like the Great Master to come in and find you in this state of mind? He was speechless. Then I said we will turn this meeting into a prayer meeting, which we did, and I was gracious enough to ask that man to be the first to lead us in prayer. You can imagine the rest. It was a perfect cure as far as I had any dealings with that man. It was an emergency that had to be met.—New York.

Discuss "Big Head"

The young people's department of the Denison Avenue Congregational Church, Cleveland, Ohio, have met throughout the summer with great profit. The topic for discussion last Sunday morning was "How to Avoid the Big Head." This and other topics were drawn from four chapters of Dean Charles R. Brown's new book, "Ten Short Stories from the Bible."

Selling Roots, Not Fruits

In the Efficiency Magazine we find an article headed, "Don't Sell Mere Things—Sell Effects!" The advice given to salesmen runs along this line: "Don't sell pianos—sell home life and music and pleasant evenings." "Don't sell automobiles—sell travel and scenery and the great outdoors." "Don't sell things—sell ideals, feelings, self-respect, home life and happiness." The idea is psychologically correct. The object of the salesman is to persuade the customer with an efficient motive, and such a motive is not simply the article sold, which is a mere means to an end, but the end itself, which consists of some kind of value or advantage or enjoyment. The thing to do is to concentrate consciousness and desire on this end, when it is seen and felt in its full force it will itself decide the mind and move the will.

The principle applies to preaching the gospel. There are means to this end, such as the Church, prayer, obedience. Yet if these means are pushed to the front as if they were the end in themselves, they may prove unattractive, even repellent. But if these are presented in the light of the great ends they will reach and realize—peace and conscience, harmony and strength of spirit, a self-forgetful and joyous soul, the great life that is hid with Christ in God—these attractions may seize the mind and heart with the ambition and passion of a new interest and of a great vision that will sweep the soul up its heights to victory. Don't preach mere roots, preach fruits; not mere means, but glorious ends.—The Continent.

Be Practical

Stop theorizing and sentimentalizing about your religion and go to church, say your prayers, treat your employees in a Christian manner, pay your taxes, and give to charities with good grace. If Christ had simply uttered the fine sounding phrases and beautiful soliloquies on the glory of sacrifice, we should have no Christianity today. The modern world is flooded with generalities about religion. What is needed is a straight-forward following of Christ, who once pointed the finger at a captious inquirer and said, "Go and do thou likewise."—Rev. Frank E. Wilson.

TWO BIG VALUES FROM WOOLVERTON'S

Your Name with copper plate Gothic type (not over four lines) printed in rich dark blue ink on 100 bond letter-heads 8½x11 inches with envelopes to match. This is a popular style, now being used by so many pastors and other professional men. A \$2.75 value. Sent post-paid for\$1.00
(Cash with order)

24 Christmas Cards with beautiful raised designs, appropriate sentiments, fine quality white alligator finish stock with envelopes to match.

Free We'll add your name FREE if you place your order before October 30.

A Regular \$2.40 value, sent post-paid for\$1.00
(Cash with order)

Write for Our Christmas Samples—They're Free
WOOLVERTON PRINTING CO., CEDAR FALLS, IOWA
Christmas Cards Printed Church Supplies

A Scientific Analysis of the Congregation

By Rev. Thomas S. Cochard, Du Bois, Pa.

'KNOW THYSELF' though an excellent exhortation from a very wise man, and one applicable to all humans, is not one that preachers especially need to be anxious about. And this is true not because they are above and beyond the need of this, but rather because one cannot long be associated with Jesus Christ and not begin to do some very keen subjective thinking about his own life. Preachers as a rule "know themselves" only too well; their numerous deficiencies are embarrassing, and their few credits on the right side of the ledger offer hardly a balancing amount of consolation and encouragement.

But if it isn't "Know Thyself," it surely is "Know Thy Congregation" that the modern disciples of Christ need. And by knowing "Thy Congregation" we do not mean simply to be on speaking terms with its individual members, nor to be able to recognize them when one meets them on the streets or at public gatherings. But we mean to "know thy congregation" as an expert business man, or a corporation knows his or its customers, or as a scientist knows his exhibits. To wonder how many men have failed in the ministry not down-right failures of course, but failures in not accomplishing more for the community and its peoples in which and for whom they labored in respect to the amount of effort put forth, is to waste time and thought for such records are not available. But if there is any one outstanding fault with ministry, and even the church itself in this modern age, it is its indefiniteness, its unscientific approach to the task confronting it. The present article purposes to offer, and that humbly, a number of suggestions which it is thought, if applied, might supplant much indefiniteness with definiteness, and an unscientific with a scientific approach. The writer is using these suggestions in his own work, but as sufficient time has not elapsed since their innovation, no great success as yet can be attributed to them. The hope is, however, that they might stimulate a more scientific spirit among the ministry is solving the problems of the church, and in pushing out its influence nearer our present horizons. In presenting his suggestions the writer is using his own congregation and its adherents as an exhibit. The church is located centrally in a city of 13,000. As usual the city is over-churched.

Total Membership of the Church...137 As to Age, and Sex

Men	52
Women	19
Young Men	24
Young Women	5
Boys	2
Girls	

Total number of children of members who are not members of the church...53

Boys	27
Girls	26

Total number of members and their children...190

Total number of adherents of the church...97

As to Age, and Sex	
Men	33
Women	22
Young Men	8
Young Women	6
Boys	10
Girls	18

The above shows the members and the adherents of the church analyzed into age and sex groups. The value of such an analysis can be readily seen without explanation, or interpretation. This, therefore, will be omitted.

GROUP 1

Analysis of the Members and Their Children as to Their Economic Standing.

Males:—	
Executive	3
Assistant Executive	3
Salesman	2
Retired	2
Clerk	10
Farmer	1
Trades	15
Laborer	6
College	2
High School	8
Public School	23
Employed Boy	2
Male child at home	11
Trade School	1
Total	89

Note: An Executive is one who conducts his own business. An Assistant Executive is one who is over others in the place where he is employed.

Females:—	
Executive	—
Assistant Executive	—
Housewife	46
Retired	4
Clerk	6
Nurse	2
Librarian	1
Stenographer and Bookkeeper	3
Teacher	4
Home Worker	3
College	—
High School	8
Public School	8
Employed Girl	1
Female Child at Home	15
Total	101

Interpretation of the Analysis, Showing Its Value

1. Such an analysis enables a pastor to get an exact line upon the makeup of his congregation. It is important that one should know his congregation as divided into age and sex groups, extremely important, but a pastor can only work intelligently when he knows the economic condition of his people, and in order to understand this he must know each individual's vocation.

2. An analysis of this nature at the beginning of a pastorate would show the new occupant of the Manse exactly the kind of a congregation he had on his hands. It would show what classes of people predominate in his congregation, and so enable him to cater to their special needs, both in preaching and pastoral work. Of course, ordinarily a pastor knows from what group his people come, but it helps to get the thing down on paper.

3. An analysis of this kind enables a pastor to judge whether or not the individuals of his congregation are aiming high enough in their particular work. How many young men are driving trucks, or clerking who ought to be engaged in some more responsible work. "Low aim, not failure is crime," and this is true of the Christian not only in his spiritual aspirations but in his economic aims as well.

4. Every congregation to be successful must have a certain number of trained men and women such as executives and specialists along business and professional lines. If the analysis does not indicate that there are sufficient number of men and women in these classes, it is the duty of the pastor to encourage those who have the opportunity and the ability to enter these larger and more remunerative fields of labor.

5. The analysis shows the men who have and who are making a success in the business and professional world. It is from this group that the candidates for the important offices in the church should come. Simply because a man is known for his piety is no reason why he should be elected to an important office in the church. Piety and ability and achievement must go hand in hand. Pious men without the other named qualifications have more than once handicapped the growth of God's Kingdom.

6. If an analysis indicated that there were too many clerks and laborers in proportion to the membership of the

congregation, should not the pastor wake up to the fact that he is not inspiring his people to strive for more and better things of this world's goods? Of course, if this is none of the pastor's business, it is a different matter, but the writer has not been so convinced.

7. The analysis ought to show whether or not a goodly proportion of one's young people were going to High School, and if not, why not? Isn't the pastor the key-man? What is applicable to the High School is also true of the college and the university? If not a sufficient number out of the whole congregation, here is a chance for some extra personal work on the part of the pastor.

8. An analysis ought to reveal whether there are any boys and girls who are drifting economically. Have they left the public school or the High school, and now are following blind-alley jobs? The pastor's guiding hand is badly needed in such cases as these.

9. This analysis is a never-failing barometer as to the success or retrogression a pastor might experience as the years go by. The matter of increased enrollment counts, but the greater and the more pointed question is, "What kind of people is one producing?" Are they leaders in their respective communities, progressive and aggressive in good works, or are they simply followers, tagging at the heels of others? The analysis kept up to the minute would illustrate this, and at the close of a pastorate would show very clearly whether one was meeting with success, or not, and would furnish real matter-of-fact evidence to this end.

10. The analysis shows that the house-wives greatly outnumber any other group. No doubt this would prove true in every church. What then is being done for them? Is there sufficient number of organizations to which they can belong, and therefore enjoy self-expression? Or are they a neglected group?

GROUP 2

Analysis of the Adherents and Their Children as to Their Economic Standing

Males:—	
Executive	2
Assistant Executive	1
Salesman	3
Retired	1
Clerk	3
Trades	18
Laborer	8
Bus Driver	1
Teacher	1
High School	1
Public School	7
Employed Boy	1
College	1
Male Children at Home.....	4
Total	52

Females:—

Executive	—
Assistant Executive	—
House-wife	21
Retired	1
Clerk	2
Nurse	—
Librarian	—
Stenographer and Bookkeeper	—
Teacher	—
Home-Worker	2
College	—
High School	—
Public School	11
Employed Girls	—
Female Children at Home.....	8
Total	45

Interpretation of the Analysis, Showing Its Value

1. Every congregation has adherents and should, therefore, have an adherent roll. The importance of this particular analysis is this: it shows us very definitely who's who as far as our prospective members are concerned. The analysis before you shows that this adherent group is in many respects identical to the membership group. We have often heard it said that, "Birds of a feather flock together," and so we would expect it to be true in respect to a church's constituency. Taking all things into consideration the character of a church's membership has a great deal of influence as to what kind of people the church will reach, and finally, win into its body.

2. The analysis will show what kind of folks the pastor and congregation will have to win. Naturally, the pastor and his people will adapt themselves to their situation, and will become interested in the things that concern these prospects, and which form for the most part the subjects of their conversation. That is adopting the other fellow's thinking boots, and putting those thinking boots on for the time being.

3. Such an analysis lends itself to a membership campaign, especially in the matter of approach. The campaign can be so arranged that the individuals doing personal work have something in common with those whom they are approaching. For example, ask a tradesman to go after an adherent, or a prospect who also is a tradesman, and executive after an executive, etc. That's at least scientific match-making in the matter of personal work.

Elsie Ferguson Opposed to Sunday Performances

"The actor cannot give his best and the public cannot give the best performance for its money if the actor is working seven days a week," said Elsie Ferguson, stage and screen star, and added: "We are only laborers and we need a day of rest the same as other human beings."

Another Worth While Series

It will help the experienced pastor to think things through.

It will be an inspiration to the inexperienced minister.

THE MINISTER AND HIS WORK

"Lest We Forget"

by

Rev. J. Elmer Russell

Article 1

The Minister and Church Leadership

Article 2

The Minister and the Conduct of Worship

Article 3

The Minister and Christian Education

Article 4

The Minister and Preaching

Article 5

The Minister and Books

Article 6

The Minister and Pastoral Work

Article 7

The Minister and the Sick Room

Article 8

The Minister and Funerals

Article 9

The Minister and Weddings

Article 10

The Minister and Community Tasks

Article 11

The Minister and His Care of Himself

Article 12

The Minister and Prayer

These articles will make a good sized volume. It will be just one of the many volumes you get for \$2.00 by subscribing to CHURCH MANAGEMENT.

The first article will appear in the November issue.

I am greatly indebted to you for articles which I have read in CHURCH MANAGEMENT. Bernard Clausen's article on services for June and the series by Dr. Stidger were especially helpful.—Christian F. Reisner, New York.

A Quest for Souls

A Sermon By Rev. George W. Truett, D. D., Dallas, Texas

THE bringing of a soul to Jesus is the highest achievement possible to a human life. Some one asked Lyman Beecher, probably the greatest of all the Beechers, this question: "Mr. Beecher, you know a great many things. What do you count the greatest thing that a human being can be or do?" And without any hesitation the famous pulpiteer replied: "The greatest thing is, not that one shall be a scientist, important as that is; nor that one shall be a theologian, immeasurably important as that is; but the greatest thing of all," he said, "is for one human being to bring another to Christ Jesus the Savior."

Surely, he spoke wisely and well. The supreme ambition for every church and for every individual Christian should be to bring somebody to Christ. The supreme method for bringing people to Christ is indicated here in the story of Andrew, who brought his brother Simon to Jesus. The supreme method for winning the world to Christ is the personal method, the bringing of people to Christ by one. That is Christ's plan. When you turn to the Holy Scriptures, they are as clear as light, that God expects every friend He has to go out and see if he cannot win other friends to the same great side and service of Jesus.

"Ye shall be witnesses unto me," said Jesus, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The early church went out and in one short generation shook the Roman empire to its very foundation. It was a pagan, selfish, sodden, rotten empire, and yet in one short generation, that early church had shaken that Roman empire from center to circumference, and kindled a gospel light in every part of the vast domain. And they did it by the personal method. The men and the women and the children who loved Christ, went out everywhere, and talked for Christ, in the hearing of those who knew Him not, and the hearers became interested, and followed on, and found out for themselves the saving truth that there is in Christ's gospel. Every Christian, no matter how humble, can win somebody else to Christ. You would not challenge that, would you? Let me say it again. Every Christian, however humble, can win somebody to Christ.

That is a most interesting and instructive story told of the nobly gifted Boston preacher, Dr. O. P. Gifford, who

preached one morning to his congregation, making the insistence that it is the business, primary and fundamental, of Christ's people to go out constantly and win others to the knowledge of the Savior. And as he brought to bear his message upon his waiting auditors, with words that breathed and thoughts that burned, the minister came on to say: "Every Christian can win somebody to Christ." When the sermon was done and the people were sent away, there tarried behind one of his humblest auditors—probably the humblest, with reference to this world's goods, for she was a poor seamstress. She tarried behind to make her plea to the preacher that his sermon was over-stressed. Greatly moved she was, the preacher stated, as looking him in the face she said: "Pastor, this is the first time that I ever heard you when you seemed to be unfair." "Pray wherein was I unfair?" he asked. Then she said: "You kept crowding the truth down upon us that every Christian could win somebody to Christ. Now, you did not make any exceptions, and surely I am an exception. Pray, tell me what could I do? I am but a poor seamstress, and I sew early and late to get enough to keep the wolf from the door for my fatherless children, and I have no education and no opportunity, and yet your statement was so sweeping that even I was included, and in that," she said, "I think you were unfair—the first time I ever knew you to be so." And then, when she had finished her vehement protest, he looked down at her in all her agitation, and said to her: "Does anybody ever come to your house?" She said: "Why certainly, a few people come there." And then, waiting a moment, he said: "Does the milkman ever come?" "To be sure," she said, "every morning he comes." "Does the bread-man come?" "Every day he comes." "Does the meat-man come?" "Every day he comes to my cottage." Then, waiting a moment for his questions to have their due effect, looking down earnestly at her, he said: "A word to the wise is sufficient," and he turned upon his heel, abruptly leaving her. She went her way, and the night-fall came and she went to her bed to

ponder late and long the searching message she had heard that morning. Why, she had not even tried to win anybody to Christ. She had never made the effort. She claimed to be Christ's friend, and yet had never opened her lips for Him at all. She will try, and she will begin with her first opportunity to-morrow, even with the coming of the milk-man. Accordingly she was up before the daylight came, there waiting, if haply she might speak to him some word concerning personal religion. When he greeted her, he made the remark that he had never seen her up quite so early before, and she stammered out some embarrassing reply, not saying what she came to say, and now he had left her, and the gate clicked behind him as he left. Then she summoned her strength and called him back. "Wait a minute she pleaded, "I did have something to say to you." And when he tarried to hear it, she poured out her heart to him in the query: "Do you know Christ? Are you a Christian? Are you the friend and follower of that glorious Savior who came down from heaven and died, that you might not forever die?" And fairly dropping his milk pails, he looked into her face with anguish in his own, as he said to her: "Little woman, what on earth provoked you to talk to me like this? Here for two nights, madam, I have been unable to sleep, and the burden of it all is that I am not a Christian, and I am in the darkness. If you know how to find the light, you are the one that I need, and you should tell me." And there, in a few brief minutes of conversation, she told him how she had found the light, and he walked in that simple path that she indicated for him. And Dr. Gifford goes on to tell us that before the year was out, that same little seamstress had won seven adults to Christ, not only to the open confession of Christ as their Savior, but to take their places promptly in His church. You can win somebody to Christ. Have you tried? Will you try? Won't you try, looking to God to guide and help you?

The text tells of a man who won somebody to Christ. The case of an ordinary man is this, and therefore he is chosen, for we are just ordinary people. This man Andrew is not Paul, the outstanding Christian of the centuries. He is not Apollos, that eloquent, winsome man, who could compel people to listen to him, his words were so entrancing. He is just an ordinary,

This sermon is taken from a volume of the same title and is used by permission of the publishers. A QUEST FOR SOULS, by Rev. George W. Truett, D.D., George H. Doran, Company, New York.

every-day, commonplace man. The Bible makes only three or four passing references to him. This man is the illustration we are to have tonight of the one person going out to win some other person to Christ. Let us fix our eyes upon him to-night, and learn from the story something to help us.

Andrew here stands forth as one who has just found the Savior. How will he act? Two things stand out in response to that question—how will he act? First of all, Andrew is immediately interested that somebody else may be saved. Don't you like that? Isn't that a wonderful example for us? Immediately, this man Andrew is concerned that somebody else may be saved. Oh, there are different evidences, my friends, indicated in these Holy Scriptures, whereby we may pass upon this eternally consequential question, whether or not we have been born again. It may be that at one of these services we will group these Scriptural evidences, and focus them upon this question: "Have I been born again, and what are the Scriptural evidences that I have been born again?" Certainly we might not be able to have a more interesting or profitable study. But whether we shall give ourselves or not to such service, here stands out for us one shining fact, like a mountain peak: If one is born again, that one is concerned that somebody else may be saved. "If any man have not the Spirit of Christ, he is none of His." And the spirit of Christ is the spirit of compassionate anxiety that lost people may be saved. Now, Andrew evinces his concern, straightway after he finds the Messiah, that somebody else may find that same blessed, forgiving Savior. Years ago, I was preaching in a series of daily meetings like these, and one Sunday morning, when I made the call for those who would confess Christ to come forward and remain, there came a group down the aisles, and a number waited to be received into the church. When I came to question them about their coming into the church, I came presently to an humble German girl, a servant in one of the families. She was not long from the old country, and her English was barely intelligible, as we listened to it, and I said to her: "My child, why do you wish to join the church?" In her broken English, she made her reply to my question, and her English was so bad that it was well nigh impossible for us to understand just what she was saying. Then I said to her: "My child, if you won't mind, I will ask you to wait a week, and let us talk with you quietly and carefully, as is the custom with all the young people that come into the church. We would be careful about this great step. The church is for those who have found Christ as their Savior, who know the

way, and too much care can hardly be exercised at that point, and I will just ask, if you don't mind, that you will wait and let us talk it over, that no mistake may be made." She readily assented to my proposal, and I passed to the next case, and when I was questioning him presently the child broke out in a sob audible to those in the rear of the large auditorium. All of us were immediately embarrassed. Evidently I had grieved her, and I turned back to her frankly, and said: "Why, my child, I did not mean to grieve you by asking that you wait. That is not anything unusual. The church is doing that sort of thing here constantly. We are asking that the young people talk with the pastor, and talk with the parents carefully, before they come into the church. Coming into the church is one of the greatest steps for a human soul, and it ought to be taken with much deliberation and wisdom. It was for your good, my child, and it is not anything unusual that you are asked to wait." She said, with better English now: "Oh, sir, it is not that that makes me cry! I forgot. I cried because my brother here in this city is such a wild boy, and he is lost, and my heart is breaking. I am so concerned that he shall be saved. Won't you ask everybody here to-day to join me in one prayer that my poor, lost, sinful brother may be saved? That is what made me cry." And the dear old senior deacon spoke up, and said: "Pastor, we had better take her into the church now. She knows the way, and we need not wait another week." She did know the way, and there was the outflashing in that conversation, in that last moment, of her deep knowledge of a forgiving Savior, and all that audience was swept with her tremulous appeal. They knew, every Christian there, that this woman knew the Lord, because of her heart's longing for others to be saved.

There was another point about this man Andrew, strikingly suggested, when he found the Savior, and that point is that he went straight home to get his first work in for his Savior. Now, don't you like that? He went straightway to get in his first work for the great Savior whom he had just found, in his own home. He went after a difficult case, let me tell you. He went after his own brother Simon. Rash and headstrong and impulsive was that man Simon, and yet plain Andrew, a weakling compared with Simon, went after that big, strong brother, nor did he cease until he had brought him to Christ.

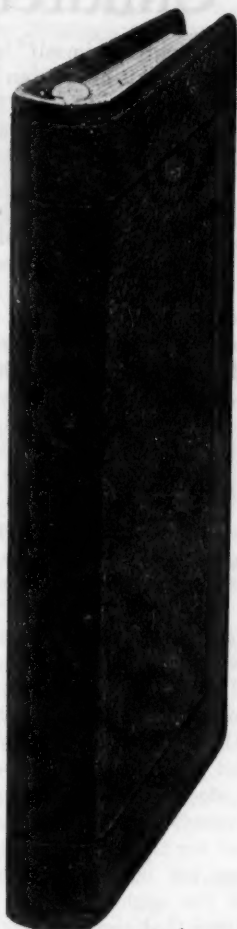
I am thinking now of two homes. To the first was I summoned one morning to the burial of their only child. She was a beautiful girl of some fifteen summers. They were not members of my congregation, but of another; but

their minister was absent, and, therefore, was I summoned to conduct the funeral. I came to the splendid-looking home, and a vast concourse of people were in and about the house. I asked that I might see the family, and I was taken down the long hall and into the quiet room where the broken-hearted parents sat, and as tactfully as I could, I began to find my way to an apprehension of the situation, that I might the better speak in the funeral service to be had a few moments later. I found in response to questioning, presently, that both of these parents were professed Christians, and then I ventured to tell them that earth had no sorrow that heaven cannot heal, and that they must refuse to turn aside into the abyss of despair and broken-heartedness, because they had a Savior, and they were His friends. By this time the mother was on her feet, and said: "Sir, I have something to tell you that has utterly broken our hearts." I waited to hear what it was, and then she said: "That beautiful girl yonder in her casket, our only child, has been here in our home these fifteen years, and yet in all these years, though her mother is a Christian, and her father is a Christian—in all these years that child never heard either one of us pray one time, sir." And then she waited a moment more, and said: "Sir, our horrible fear is that it was not well with the child, and that her blood will be on our garments." Will you say that it was not? Oh, cruelty of cruelties, inconsistency of inconsistencies, that a child should be in a Christian home fifteen years, and never hear the voice of a parent one time lifted in prayer!

Oh, I know it is difficult to have family prayers, my men and women! I know it is difficult, but listen to this: Everything on this earth worth while costs, and you and I must not, dare not, thrust back into some little inconsequential corner in our lives the thing chiefest and commanding that God has appointed for the winning of the world to God.

There is another point for our consideration in the case of this man Andrew. Andrew's act magnifies the place and the power of personal work in the winning of lost people to Christ—the place and power of personal work—and just there are several suggestions for our consideration. There can be no substitutes for personal work. Jesus is depending on His friends to get His gospel made known to a gain-saying and unbelieving world. He is dependent on His friends. That is His own divinely appointed method. There can be no substitutes for personal work! Life must make its impact upon life. Now, everybody seems to understand that, I have sometimes thought, better than the church of God understands it.

(Continued on Page 39)



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BIBLE MESSAGES VOL. VI
Great Revival Addresses
Contents

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Stories to Tell the Children

No. 1. The Runaway Horses

HELEN heard the policeman's whistle and knew that there was a reason for her mother hurrying her to the store doorway. The street was soon cleared and she could hear the runaway horses coming. Then she saw them. They were leaping and plunging while the driver tugged helplessly at the reins. Following the team came two mounted policemen who soon overtook it. One on either side they grasped the excited beasts. Soon they were at a standstill. It was a magnificent sight to see them pawing nervously with inflamed nostrils. The driver got down and came to their heads and talked softly to them to quiet their fears.

That night after Helen had told her daddy of the runaway she lay in her crib and saw it all over again. Suddenly it seemed to her that she was the driver and she was pulling with all her might to stop the frightened horses. She looked at the horses and she was also the horses. And she saw the team of herself plunged down the street while she tried so hard to stop them.

Then she remembered the time when she had been that team. She had wanted to go to Bernice's to play and her mother had said "No." Then the horses began to run and she couldn't stop them. She flew into a temper right away and would not eat any dinner that day. And yet all the while as the driver she knew that she should hold herself back and act nicely for her mother probably had a reason for not wanting her to go to Bernice's. But she couldn't hold the horses within her as they reared and leaped.

"Oh, if I only had some policeman to hold me in such a time as that," she thought and she watched the runaway self.

And then sure enough the policeman appeared and the runaway was stopped and the horses stood nervous and shaking. Then she saw that her mother had played the part of the policeman.

"I never thought of it in that way before," said Alice. "But I can see now that every little girl has a team of horses in her. She has to try as hard as she can to keep them quiet. But sometimes they get away from her, despite of all that she can do. Isn't it fine in a time like that to have a mother who can help get them stopped."

No. 2. Dr. Jeykil and Mr. Hyde

HELEN thought that the story of Dr. Jeykil and Mr. Hyde was about the most interesting she had ever heard. It is the story of a doctor who was able by means of

a drug, to change himself into Mr. Hyde. As Dr. Jeykil he was an honored and respected man. As Mr. Hyde he was a brute whom people ran away from. He had another drug by which he could change himself back into Dr. Jeykil. Helen could not see why the nice Dr. Jeykil wanted to be Mr. Hyde for, even for a minute. She was sure that she wouldn't.

She had played hard all that day and when evening came was very tired. Yet she did not want to go to bed. Her mother suggested it but she said that she wasn't sleepy. But nothing went right. Her blocks would not go together right so she knocked them down. Then because the cat started to play with one of her balls she wanted to kick him. Her father spoke to her and she began crying and would not listen to what he had to say. Then her mother carried her away to bed.

The next morning she awoke with the usual smile on her face and came to the breakfast table with a cheery word. All the bitterness of the night before had passed away.

"Your sleep certainly had a magic effect, Helen," said her father.

That set her thinking. What had the sleep done for her. She remembered all about the night before. She had been so tired that she hardly knew herself and then her mother carried her to bed. Yes and she remembered that she had been angry and had cried bitterly.

"Why I was just like Mr. Hyde, then," she thought.

"And this morning I am Dr. Jeykil.

"And sleep was the drug which changed me from the hideous Mr. Hyde into the smiling Dr. Jeykil.

"Yes and tiredness is the drug which changes me from Dr. Jeykil into Mr. Hyde."

The more Helen thought about this the better she realized the purpose of sleep in her life. And that night she surprised her mother when soon after dinner she said:

"I think that I will go to bed now. I want to get a potion of sleep before I turn into Mr. Hyde."

"God's Will For You and Me"

Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child,
Just to be gentle and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with a song.
Whether the hour is dark or bright,
Just to be loyal to God and right,
Just to believe that God knows best,
Just in his promises ever to rest—
Just to let love be our daily key,
That is God's will for you and me."

—Anonymous.

BOOK BROADCASTINGS



What the Writers have to Offer

WE RECOMMEND FOR THE LAYMAN'S BOOK SHELF

(See reviews in this issue.)

A Successful Cradle Roll System
By Maude H. Fletcher. Revell.

A Curriculum of Worship for the Junior Church School
By Edna M. Crandall. Century.

A Way to Peace, Health and Power
By Bertha Conde. Scribner.

Before the Dawn
By Toyohiko Kagawa. Doran.

Stories Twice Told
By J. P. Struthers, M. A. Doran.

Recreative Athletics
By the Playground and Recreation Association of America. Barnes.

Individual and Mass Athletics
By S. C. Straley. Barnes.

Intramural Athletics
By E. D. Mitchell. Barnes.

Normal Course in Play
By The Playground and Recreation Association of America. Barnes.

The Moral Obligation to Be Intelligent
By John Erskine. Duffield.

Parish Administration

The Technic of a Minister, by Bernard C. Clausen, D. D. (Fleming H. Revell Company, 133 pages, \$1.25.) In this volume the pastor of the First Baptist Church, Syracuse, New York, gives us an insight into the methods which have enabled him to develop that great institution. Dr. Clausen is widely known as a preacher and lecturer but he is also an intensive pastor, using every faculty of keeping the parish functioning. Readers of CHURCH MANAGEMENT will recognize some of these chapters which have appeared in this magazine. We have had many letters of comment on them and from the reaction believe that this book will be useful to ministers who are studying methods of parish administration. No one will have Dr. Clausen's exact situation to work in but every minister will find suggestions in the volume which will help him in his own parish work.—W. H. L.

A Successful Cradle Roll System, by Maude H. Fletcher. (Fleming H. Revell Company, 89 pages, \$.75.) As a pastor we have often wished for a book on proper cradle roll administration to put in the hands of those who have in their turn had charge of this work. It is so big a work, so important in bringing families in church contact, and we have had so little in definite instruction to offer those who have gone out in the

New Contest Announcement Do Books Really Help?

A few years ago there was a flood of stories telling about the conversion of people because of books or pamphlets which fell into their hands. Do books still have the power of moving men and women? We want to know and we want specific instances which we may publish which will tell of such values.

For instance do you know of a book which,

Helped a person to decide for Jesus Christ?

Helped a young man or woman to choose his life's work?

Made a leader out of rough material in the church?

Furnished the inspiration for a good Bible class?

Helped a fearful individual to a great source of personality?

Made a heavy heart light?

If you know of such an instance we want you to tell us about it in five hundred words or less. You may use fictitious names and places but the account must be true. This contest will close on November 1st.

For the best letter submitted by November 1st, we will pay \$10.00.

For the second best letter we will pay \$5.00.

For the third best letter we will pay \$3.00.

It is very necessary that the title of the book and the author be given so that we may trace the source of the book. In fact the value of this contest is to help in the distribution of books which have by their record shown to be helpful.

name of the church. This volume fills that need. It gives specific instructions for the organization of a cradle roll and then works out suggestive programs. Subjects include "The effect of the cradle roll on the parents," "A motherhood meeting," "The sunshine guild," and others which will be of interest.—W. H. L.

Recreative Athletics, prepared by the Playground and Recreation Association of America. (A. S. Barnes & Co., New York, \$.60, 127 pages.) A little paper-covered book which fits in the pocket, containing "suggestions for programs of Recreative Athletics, Games, and Sports, and for the promotion of physical fitness." It is a splendid book for leaders of boys or girls where considerable athletics is in the program, and where there is a gymnasium or in the camp. There is also a chapter on winter sports and summer sports. The material is arranged in a concise and easily-located manner. There are suggestions for the leaders of play, and for the organization of mass play and meets.

Individual and Mass Athletics, by S. C. Staley. (A. S. Barnes & Co., \$3.00, 251 pages.) The book contains 227 events which can be used in relays

or other groups or as individual events. The majority of these can be used by boys or girls altho there are also events for use by trained or partially trained athletes. About one-half of the book describes various methods of conducting mass athletics. This material could be used for large church picnics where it is desirable to have the program carefully organized with a trained director in charge.

Intramural Athletics, by E. D. Mitchell. (A. S. Barnes & Co., \$2.00, 135 pages.) For use in athletics conducted between large competing groups. There are well-written chapters on the history of intramural athletics, the methods of organizing, the program, scoring, awards, etc. The entire field is covered and the book is an adequate manual concerning the problems of organized meets.—M. G.

Normal Course in Play, prepared by the Playground and Recreation Association of America. (A. S. Barnes & Co., 261 pages.) To be used in training recreation workers who are expecting to become more or less professionals in the work. There are six chapters each with full bibliographies and six appendices. Chapter headings give the nature of the contents: The Community Program, Nature and Func-

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tion of Play, Organization and Administration, etc. It is not a manual, as the title shows, but a course in the training of recreational leaders.—M. G.

Sermons

Faces Thru the Mist, by John A. Patten. (George H. Doran Company, New York, 191 pages, \$2.00 net.) These are Sunday evening sermons addressed particularly to young men and women. They have successfully attracted and held the youth who originally heard them. The language is simple and direct. The first three series of sermons, "Bible Pictures of Home Life," "Men in the Shadow," and "The Cross Before Calvary," which are expository in character, make the men and women of the Bible live vividly before us. The portrayals are genuinely human and touch real situations. The final series on "The Beauty of Christ" is an appealing presentation of the leadership of Jesus and its claim on the youth of our times.

The volume will interest ministers who are trying to reach the young people at the Sunday evening services of their churches.—P. F. B.

The Sermon on the Mount, by William David Gray, Ph. D. (Pentecostal Publishing Company, Louisville, Kentucky, 269 pages.) Dr. Gray writes a series of twenty-one sermons on the Sermon on the Mount. He professes to have given them careful preparation in study and prayer and has used them in pastoral and evangelistic work. He chooses very striking subjects, among which we think "The Law of Love," "Humility in Service," "Seeking the Kingdom First," and "The Two Foundations" are among the best. The attitude of the author is the extreme conservative. It seems to be his general purpose to enlarge on the terse statements of Jesus. We rather think there is an over emphasis on his so called doctrine of "Christian Perfection" in the sermon with the title "The Law of Love." The volume might prove valuable to those in a group studying Jesus' Sermon and then too it contains sermon "fodder on the shock" for the busy pastor.—R. W. A.

Church School

A Curriculum of Worship for the Junior Church School, by Edna M. Crandall. (The Century Company, 354 pages, \$2.00.) This is an honest attempt to provide spiritual exercise for the Sunday school juniors. The program dates from October to March and the lessons for each month are grouped around a definite theme. For instance the theme for October is Reverence; for November, Gratitude; December, Glad Tidings, etc. Each lesson contains memory work, the study of a picture, a story about a hymn, and prayers. Luther A. Weigle in his introduction says, "Its social note rings true, but it avoids the error of conceiving worship as a mere emotionalizing of social ideals. It emancipates itself from the obsession of so many makes of Sunday school programs, that the responsive reading of scripture is the primary element in any service of worship for children and young people. I do not remember having seen a single responsive reading in this book—for which I am thankful."—W. H. L.

Youth

Stories Twice Told, by Rev. J. P. Struthers, M. A. (Geo. H. Doran Co., New York, 192 pages, \$2.00 net.) The late Rev. J. P. Struthers, the author of this unique treasury of anecdote and biography, was for twenty-seven years the editor of the "Morning Watch," a British Magazine for children and young people. The twenty-seven volumes of the magazine are now out of print but, in response to numerous requests, several of the stories and pictures have been reproduced in this book by Mrs. Struthers.

The stories are refreshingly original and quite different from those contained in the stock type of story-sermon books for children. There are fifty-four of them. The titles of the first six are: "Alexander the Great," "Old Rufus," "Spiders and Stars," "The Last Hip," "The Sockets of the Sanctuary" and "The Butterfly and the Bee." All workers with children who are searching for new and fresh aids for talks

to boys and girls will welcome the book.—P. F. B.

Devotional

A Way to Peace, Health, and Power, by Bertha Conde. (Charles Scribner's Sons, pages 233, price \$1.50.) The author reveals the motif of her book in a few sentences in the Foreword, where she says that "she believes that the life of Jesus discloses certain laws and principles by which every one of us may sense a vital connection with God, and be able to draw on His infinite power for the task of living. When spirit, mind, and body are alike controlled by God, unusual experiences are likely to occur. Bodily weakness may disappear, mental disturbance may be removed, and spiritual longings may be satisfied. If we can hold ourselves in patience and steadiness long enough to get the point of what God has been trying to teach us, we shall discover the greatest secret of power we have ever known."

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Each study covers from three to four pages and is composed of pertinent comment, choice selections of poetry, appropriate prayers and scripture passages. An excellent book for devotional use. Suitable for laymen.—P. H. Y.

Doctrinal

Why a Christian Cannot Be an Evolutionist, by Rev. James M. Gray, D. D. (The Bible Institute Colportage Association, Chicago, Ill., 14 pages, 7 cents each.) In this pamphlet, Dr. Gray argues that Evolution and Christianity are in absolute contradiction.

To be a Christian, says Dr. Gray, one must believe three things: in the Scriptures, in Christ, and in redemption. He goes on to show how all of these three things are absolutely incompatible with evolution.

The pamphlet, of course, will appeal to the anti-evolutionists. But it will also interest those who insist that a Christian may be an evolutionist and who desire to familiarize themselves with the arguments of those who condemn their position.—P. F. B.

A Gospel for the New Age, by C. H. Buchanan. (Cokesbury Press, pages 400, price \$1.50.) To meet the issues of our times courageously and wisely is the purpose of the author in preparing this book. Vital truths, presented plainly and clearly, are discussed. There are for the most part the old truths re-stated, to meet the current thought and criticism. The book is conservative in doctrine. A strong defense for the old simple faith is made. Philosophies, cults, and religions of error are fearlessly attacked. The author hits straight from the shoulder.

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There is little need for comment about, or approbation of this work from us—the religious world knows well Mr. Bryan's heartfelt desire and the effort and sacrifice he made toward its achievement. It is safe to assume that this book will go forth into every Christian home in which his name is known and cherished.

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the Way of Safety. The book is well written. It is not technical. It is suitable not only for ministers but for laymen.—P. H. Y.

Religious Novel

Before the Dawn, by Toyohiko Kagawa. (Doran & Co., \$2.50, 392 pages.)

A remarkable novel of the true story of a Japanese servant of God who faithfully asked himself: "What would Jesus do?" Answering that question led him in strange paths and many times into the valley of the shadow. We materialistic and selfish westerners would have answered the question in a manner that would have brought us more ease and comfort for our bodies and minds, but not so Eiichi. In places the book seems to be youth's demand for sincerity but as the story of his life progresses we realize that it was an abiding demand for sincerity which calls for the last sentence of the book "Thus Eiichi, his mind at rest, continued to minister to the poor."

The whole book is a marvelous picture of Christianity in another land than our own which few of us have realized is possible.—M. G.

Various Topics

The Moral Obligation to be Intelligent, by John Erskin. (Duffield & Company, \$1.50 net.) This is a book of essays, now in its fifth edition, by the Professor of English at Columbia University. It takes its title from the first essay, the other four being: "The Call to Service," "The Mind of Shakespeare," "Magic and Wonder in Literature," and "Immortal Things." Any book of essays that goes into its fifth edition is out of the ordinary. This fact alone should persuade the thoughtful man that this book is worth his consideration.—E. D. L.

The Creative Work of Jesus, by Daniel Lamont, D. D. (George H. Doran Company, New York, 256 pages, \$2.00.) This volume by the author of "The Church and Creeds" includes in its last four chapters the Bruce lectures delivered at the Glasgow United Free Church College in 1924. The title of this work is very suggestive of the author's thought in that Jesus' work grew in importance from year to year and that His development was a gradual growth, inasmuch that just before His death He knew the Father a great deal better than at the beginning of His ministry. Mr. Lamont very clearly shows the connection between the Christian experience and the Christian faith. Their common ground is a knowledge of the Christ. For him experience and faith grow out of knowledge. Faith he says is a man's child-like trust in God and Christ. As he connects experience with the "indissoluble historical fact" of the death and resurrection of Jesus, which he considers the core of the Christian religion he is very fair. He is right when he says that the Deity of Jesus depends not only upon his supernatural origin in a Virgin Birth but just as much does it depend upon His Life and Death and Resurrection. The Cross of Christ is central in his discussion. For him sacrifice is not only a door thru which one enters to the life of a Christian but is rather a continuous characteristic of a re-born life.—R. W. A.

First Frosh—"How'd Jack make out in his mid-years?"

Second Frosh—"He was caught cheating."

"How come?"

"In physiology the question was asked, 'How many vertebrae are there?' and he was caught rubbing his back."

A Quest for Souls

(Continued from Page 32)

The business men understand the power of personal work. They send out their drummers up and down the land, to look into the faces of their customers, real or prospective, and explain their wares. And certainly the politicians understand the power of personal work. You let a great issue be on, city or state or national, with two virile parties each contending for supremacy, and you will observe that the champions of these parties send their spokesmen, their representatives, to look their fellow-men in the face and argue and plead and explain, if haply they may win their votes. Oh, will the church of God fail to lay to heart that the chief instrumentality human for the winning of the world to Christ is the power of personal work? There can be no substitute for personal work, none at all. Elisha may send his servant Gehazi, with the prophet's own staff back yonder to the chamber where the dead boy lies, saying to his servant: "Put my staff on that boy and see if it won't bring him to life," and the instructions may be carried out, but the boy will remain in the cold grip of death. Elisha, the prophet, himself must go, and stretch his own body, warm and pulsing, on the cold body of that dead boy. Elisha himself must make the impact of life upon that dead body. The Divine Master of life himself gave an emphasis to personal work beyond anything that I can describe in my simple discourse this evening. Jesus preached His chiefest sermon on the new birth to just one man. My fellow-men, if Jesus thought it worth while to have just one for His congregation, and there do His best work, surely the servant shall not be greater than his Master. And when Jesus came to preach His sermon on eternal life, He preached it yonder to a woman at the well of Samaria—a poor drab of a woman, about whose character the less said the better, and yet she had a soul that was to live forever, and when she came to that well to draw water therefrom, Jesus had His opportunity, and with words tactful and honest and faithful, He found His way to that woman's conscience, and at the right time revealed himself the forgiving Savior to her. Jesus gave His best service for one soul.

Listen to Him yonder as He tells the story of the shepherd leaving his ninety and nine sheep safely housed in the sheep-cote. Ninety and nine of them were safe, but one was missing, and he left the ninety and nine safely housed in the sheep-cote, and went out after that missing sheep, over the hills and mountains, with his feet pierced by stones and thorns, searching, looking for that

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one missing sheep. Nor did he give up his quest, until the sheep was found, and the shepherd brought it back and put it in the sheep-cote with the others. What is Jesus saying in this pungent parable? "Oh, my church," the compassionate Savior says, "go out and seek earnestly until that lost sheep is found!" He is saying just that.

Now, all experience and all observation confirm the point that I am seeking to make, that there can be no substitutes for personal work. How shall we save our churches? My fellow Christians, there is one sure way, and that is that our churches be great life-saving stations to point lost sinners to Christ. The supreme indictment that you can bring against a church, if you are able in truth to bring it, is that such a church lacks in passion and compassion for human souls. A church

is nothing better than an ethical club if its sympathies for lost souls do not overflow, and if it does not go out to seek to point lost souls to the knowledge of Jesus.

But now I come to a practical question. How may you and I win sinners to Christ, as did Andrew of old? That is entirely practical, and this Wednesday evening let us focus our thoughts for a moment on the practical question, how may you and I, like Andrew, win people to Christ? There are several suggestions to be given in response to that question. First of all, let us magnify the Word of God and its Author, the Divine Spirit himself. We are to magnify both the Word of God and the Author of such Word, namely the Holy Spirit himself. The one is our sword, and the other is our power. We are to take this Word of God and we are

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Nor is that all. As we give ourselves to the task of winning souls to Christ, we are with all diligence and devotedness to seek the guidance and power of the Divine Spirit himself at every step. He would guide and help us. You do not have to see the man to-morrow by yourself—that difficult man. The talk you are to have with him is not to be in your own strength alone. Beside you shall stand the omnific Savior, and going with you shall be the counsel and power of His Spirit. You do not have to see that woman in your own poor, unaided wisdom. You are to do the best you can, leaning on the Arm Everlasting, and God's wisdom and God's power clothed upon from His Spirit shall accompany your simple, honest effort.

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You Can Get Drunk on Beer

We have recently had a talk with a native born German who has lived for seventeen years in America. He has just returned from a visit to the fatherland. He reported a fair amount of prosperity. There is work for all and the wages are fair. But he tells of an amazing amount of drunkenness. On a Sunday evening, crowds returning from the day's festivities reel in drunkenness from the trains. We had been brought up in our innocence to believe that while the Germans were a beer drinking people that drunkenness was the exception. Yet this native born German insists that they do get drunk on beer. It is worth remembering.

Bankers Wage War on Florida

A daily paper of Columbus, Ohio, a few weeks ago carried an entire page of advertising urging people to keep away from Florida and particularly not to invest their money there. The advertisement attempted to show that Columbus offered the better field for investment and location. We have heard a great many people moving to the southern land of sunshine and flowers but this is the first in-

stance which we know of where staid and unemotional bankers got so excited about it as to use newspaper space to halt the migration. It makes us want to see Florida.

Children Over Fourteen go to School

Mr. William H. Luden, head of a large confectionery factory in Reading, Pa., believes that children over four-

teen who go to work do so largely because their parents can not afford to keep them in school. Mr. Luden believes in education so he offers to the heads of families in his employ a bonus of \$250 for each child over fourteen who continues in school. The bonus represents an income of about \$5 a week per child. Some employees will draw a bonus on several children.

The Quality Press

The Entering Wedge - Pastors wanted to wield the sledge.



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A Christian Age

The Church refuses to be placed in the background. Already many Churches have awakened to their position and are fighting fire with fire. Advertising has brought about the Commercial Age and this same advertising, when enlisted in God's work, will bring about a Christian Age. It will awaken people to their re-

sponsibilities to themselves and to their Church.

The Parish Paper

Thousands of Ministers are now using the Parish Paper as a means of keeping their Church and its activities before the people. Ours is "A Parish Paper You Can Afford to Use" and our plan makes possible the publication of a paper for your Church without one cent of expense to you or the Church.

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"The New Indexed Bible is the most wonderful Bible ever printed. It is the greatest Book to sell on earth. I have been selling goods for 25 years and I have never experienced such sales. You can sell every family a Bible if they have the money. I have made over one hundred dollars a week and attended to prayer services and to preaching services each day. To sell Bibles, see the people, that's all. People say it is a Godsend. It is a great privilege and a pleasure to call on people with such a book.

Scores of ministers are adding from \$25.00 to \$50.00 per week to their incomes selling the NEW INDEXED BIBLE during spare time.

Catalogue and full particulars sent on request. Sample Bibles supplied at wholesale price.

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The Minister's Most Important Task

NOT a few ministers have often been compelled to stop and ask themselves, amid the multiplication of duties that the Church lays upon them and which the people expect them to perform, "What is really the most important thing in my programme?" Is it the sermon? Is it the pastoral visiting? Is it the building of churches or the raising of money? Is it the religious education of the young? In the press of manifold activities it seems absolutely necessary to arrive at a clear understanding of their relative importance as otherwise we may easily find ourselves spending twice as much time and energy on things of lesser importance as we spend on those which are of the greatest importance. The minister may become largely a financial agent or a good administrator, while his sermons and his pastoral work may be thrust to one side. It is important that every minister should have a clear understanding of the relative value of his several duties.

Recently the Department of Religious Education, North-western University, undertook to ascertain the views of the ministers themselves upon this point, and a questionnaire was sent out to 1,200 Protestant ministers in the United States, largely in the middle west, with a list of thirteen different activities, and each minister was asked to signify his sense of the proportional value of these activities, the prayer-meeting being taken as the standard and marked at 100. To these questions 400 usable replies were received from district superintendents, pastors, and theological students. Naturally the replies varied very widely in their estimates, showing that preachers are very much divided in the matter, but the average is set down below:

Maintaining prayer meeting, 100; preaching, 151; conducting special evangelistic campaigns, 71; maintaining family altar, 120; providing for teaching of children in the Sunday school, 176; maintaining a large circulation of the church papers, 77; having children attend the church services, 111; keeping the benevolences up, 96; promoting moral and civic reforms, 115; promoting good fellowship through church socials, suppers, etc., 89; supporting missions—home and foreign, 132; having inspiring music for the church service, 109; pastoral calling by minister, 177.

The showing is an interesting one. We all recognize pretty clearly that a questionnaire has very obvious defects, and it may easily be possible that if all the 1,200 ministers had responded

the result as tabulated would have been modified very materially, and yet so far as they go the replies of the 466 are worth noting. It is significant that in the minds of 466 ministers the order of importance of the different activities is as follows:

Pastoral calling by the minister, providing for teaching of children in the Sunday school, preaching, supporting missions—home and foreign, maintaining family altar, promoting moral and civic reforms, having children attend church services, having inspiring music for the church service, maintaining the prayer meeting, keeping benevolences up, promoting good fellowship through church socials, suppers, etc., maintaining a large circulation of church papers, conducting special evangelistic campaigns.

It should be mentioned, however, that the range of values as indicated by the replies was very wide. Allowing 100 as the relative value of the prayer-meeting, some of the replies assigned 1,000 as the relative value of preaching, teaching the children, promoting reforms, supporting missions, securing inspiring music, and the pastoral calling. But this again needs qualification. Some of the replies scored preaching as low as 40; evangelistic campaigns were scored all the way from 0 to 900; the family altar from 20 to 500; teaching the children from 60 to 1,000; circulating church papers scored as low as 10 and as high as 500; inspiring music scored as low as 0; and even pastoral work was marked as low as 0. Some would feel like suggesting that such wide variations in opinion indicate a most undesirable haziness in regard to the real issues at stake; but we think that the extreme cases were probably due to exceptional conditions, and instead of registering deliberate conviction formed after years of careful consideration, registered nothing but a passing sentiment when "Blue Monday" or some other blue day was in the ascendant. Preachers are like other men, and are subject occasionally to fits of the blues, when it seems as though nearly all their foremost activities were well-nigh worthless.

But even allowing this it does seem a trifle disconcerting to find that there are ministers in the Church who would rank as worthless five out of the thirteen specified church activities. It is just a little surprising to find preachers who write 0 opposite evangelistic campaigns, promoting benevolences, having church socials, providing inspiring music, and pastoral calling. We can understand a preacher with a few unfortunate experiences writing 0 op-



BERG SALES COMPANY

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Watertown, N. Y.

posite evangelistic campaigns; we can understand a man classing church socials as useless and even worse than useless; but it is hard for us to understand how any man, even one who is absolutely stone deaf, can declare that there is no value in inspiring church music. We do not agree with his estimate of evangelistic campaigns, and we think he has failed to grasp the value of church socials, but we can understand this more easily than we can his utter repudiation of the evangelistic and spiritual appeal of the inspiring music of the church.

Some of the ministers rank all activities alike. They admit that there is a difference in value, but they insist that as the church lays responsibility for these different activities upon the minister, it is his business to do his best with each. This has a certain speciousness about it which is, we think, misleading, and may interfere rather seriously with a minister's effectiveness. A minister can better afford to neglect church social than he can to neglect his sermons or his visiting; and yet, on the other hand, it is possible so to preach and so to visit as to make both preaching and visiting devoid of any spiritual value.

We cannot be dogmatic in these matters, but to us it is rather an encouraging sign that in this questionnaire the premier position is assigned to pastoral calling, the second place given to the teaching of the children, and the third to preaching. Personally, we think that third and first should possibly exchange places, but we feel that it is a good thing that our ministers are awake to the importance of religious education. This is not a passing fad, but a matter of vital and permanent importance, and each minister must do his best to help it along.—The New Outlook.

A beautiful carillon of fifty-three musical bells, given by John D. Rockefeller to the Park Ave. Baptist church of New York, now rings sweetly on Sundays. This music of church bells can be heard distinctly at a distance of five blocks from the church. There science steps in. The radio can be heard in Chicago, Havana, Seattle, Honolulu and Paris.

How that would amaze and frighten the sincere old Christians that used to ring the church bells in a thunder storm as a plague to frighten away the devils supposed to be riding on the air.—Arthur Brisbane.

The Worst Sermon Fault

Is the unsuspected one—the one that makes your preaching fall short Sunday after Sunday, try as you will; and leaves you baffled and helpless because you are not sure what it is. But that is precisely the fault a trained sermon critic can uncover and help you overcome through analysis and constructive suggestion. Eliminate your difficulties by passing them along for sympathetic individual attention.

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If Joshua Had Made The Sun Stand Still

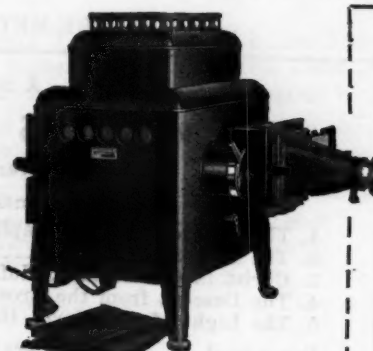


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A Weekly Calendar Idea

The First Baptist Church of Denver, Colorado, lists all of its church officers and committees in a margin which appears on each of the four pages of the bulletin. This appeals to us as a prac-

tical way of keeping the officers and committees before the people. Some times when they are kept on the back page by themselves nobody reads of them. We reproduce the top of the back page of a recent issue:

WOMAN'S AUXILIARY

The Missionary Department will be entertained at a special social meeting by the Woman's Class at the home of Mrs. Woodard, 1460 Elizabeth, on Thursday at 2:15 o'clock. This will be a happy occasion, and it is hoped that a large number of our women will be present to enjoy Mrs. Woodard's gracious hospitality. The program will be varied and interesting, with special music.

Section "B" will meet on Tuesday at 2:15 p. m., with Mrs. Payne, 1940 Sherman. Car No. 39. Bring thimbles.

Section "E" will meet on Tuesday at 2:15 p. m., with Mrs. Channing Smith, 87 South Pearl. White Cross Sewing. Car 7 or 8.

BIBLE SCHOOL

General Supt.—
R. G. Daniel
Associate Supts.—
Benj. G. Tandy
E. P. Wingate
General Secretary—
Frank R. Freeman
Treasurer—
Arthur B. Stark
Associate Sec. & Treas.—
H. E. McCrimmon
Librarian—
James R. Hackler
Usher—
F. E. Bush
Chorister—
Victor D. Western
Organist—
Mrs. A. B. Stark

A Prayer Meeting Idea

Here is a good suggestion for the

prayer meeting which has been sent us by a church which very modestly omits its name from the announcement.

THE METHODIST CHURCH

A Study of Some

FAMOUS PAINTINGS

5—Prayer Meeting Topics—5

Wednesdays, 7:30 P. M.

- | | |
|--|----------|
| 1. The Sistine Madonna, Raphael..... | April 1 |
| 2. The Lost Sheep, Soord..... | April 8 |
| 3. Christ in Gethsemane, Hofmann..... | April 15 |
| 4. The Descent from the Cross, Rubens..... | April 22 |
| 5. The Light of the World, Hunt..... | April 29 |

Devotional

Summers Brinson, Minister

Educational

A NEW KIND OF PRAYER MEETING

Our Leper Colony

Gen. Wood Needs Your Help in Combating Dread Disease

Up to a few years ago, the lepers of the world had nothing to expect but a slow and lingering death. Even today, this is the fate of many. The leper is described in both the Old and New Testaments as an example of the greatest human misery.

Within the last few years has come a change. An oil has been prepared from the bark of a tropical plant which stays the progress of the disease. Wonders are being performed by a small group of doctors, nurses, and medical missionaries. The leper, an outcast since civilization began, is being returned to society as cured.

In the Philippines there are 12,000 lepers, 5,600 of whom are segregated and under treatment on Culion island. During the past year the work has been intensified with the result that 75% of the cases under treatment are improved and 196 have been returned to their homes as cured.

Governor-General Leonard Wood predicts great results in the fight against leprosy, but help is needed. The leper colony consumes one-third of the insular appropriations for public health. It is a generous sum, but private assistance must come to the lepers' support. An additional million dollars from philanthropic citizens is asked for. It will go to the immediate benefit of the unfortunate patients, to be expended in the general study and treatment of the disease, and to be transformed into additional buildings, roads and agricultural colonies occupied by small segregation groups.

Contributions may be made payable to the Chief of the Bureau of Insular Affairs, War Department, Washington, D. C. They will be transmitted to the Philippine islands and spent under the direction of the governor-general. The response should be generous.

BACKERS OF HIRAM COLLEGE OPEN DRIVE

Dr. Miner Lee Bates, president of Hiram College, and A. B. Harmon, of Transylvania college, Lexington, Ky., were the speakers at a banquet at Hotel Winton, Cleveland, that started the Hiram

college endowment crusade for \$1,250,000.

The dinner was attended by 500 representatives from the Churches of Christ, alumni and students. Rev. J. H. Goldner, of the Euclid Avenue Christian church, Cleveland, presided. Speakers included Judge F. A. Henry, chairman of the board of trustees of Hiram, and J. B. Weldon, of Canton, Mo. According to Dr. Bates, the college during its seventy-five years of existence has

produced more than 100 foreign missionaries and 700 ministers.

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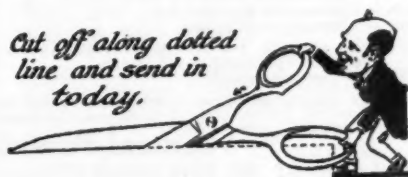
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The Janitor's New Broom, 25c.
The Soldier of the Cross (missionary play), 25c.

ELDRIDGE ENTERTAINMENT HOUSE
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Vital News Notes

Chapel in the Union Depot
A quiet chapel forms a part of the new Union Railway Station in Chicago. There one may rest and meditate between trains. Bodies of the dead in transit may be placed in the chapel and if desired funeral services may be held there.

Jockinsen goes to Manhattan, Kansas
Rev. J. P. Jockinsen has resigned from a very successful pastorate at Pilgrim Congregational Church, Lan-

sing, Michigan, to accept a call to First Congregational Church, Manhattan, Kansas. His opportunities for service at Manhattan will be numerous as First church comes in close touch with many of the students from Kansas State Agricultural College.

Boxer Indemnity Fund

Recently by order of President Coolidge the last payment of the Boxer Indemnity Fund, approximately \$6,000,000 was turned over to the trustees of the Chinese Foundation for the Promotion of Education and Culture.

Answering the Call to Service

Ohio Congregational young people have recently closed their fourth summer conference at Lakeside. During the past year there were employed by the Sunday School Extension Society four of the former Summer conference young people; three young men were studying for the ministry; and three young women were in training schools studying to become pastor's assistants. Thus the call to service heard at summer conference is answered.

A Generous Christian

In the death of Victor F. Lawson of the Daily News, Chicago has lost a great man, a true friend. His will showed how firmly he believed in religion and in education. To the Chicago Congregational Missionary and Extension Society he bequeathed \$1,300,000; \$100,000 each to the International Committee of the Young Men's Christian Association, the Chicago branch of the Young Men's Christian Association, the Young Women's Christian Association of Chicago, Children's Memorial Hospital of Chicago, American Bible Society, American Sunday School Union, Chicago Tract Society, Chicago Theological Seminary and Chicago Commons (founded by Graham Taylor); \$50,000 to the American Board of Commissioners for Foreign Missions; \$25,000 each to Yankton College, South Dakota, Wheaton College, Illinois, Berea College, Kentucky, Northland College, Wisconsin and to Pacific Garden Mission, Chicago. To several civic institutions of Chicago he bequeathed liberal gifts as well as remembering generously relatives, friends and employees.

Public Libraries in China

Twenty-five years ago Miss Mary E. Wood started to build up the Boone Library, a mission library, at Wuchang, China. This year has seen its quarter of a century celebration and the equipping of a reference room in the library in honor of Miss Wood. China has had fine libraries where there are treasured many of the greatest books, but Miss Wood has helped to build up the public libraries such as we find in America. Today the Boone Library has over ten thousand volumes. Miss Wood hopes that part of the Boxer Indemnity Fund may be used for public libraries in China.

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Male Quartet Books Hackleman's "Sacred," "Concert," "Clever Leaf" and "Good Luck"—35c each; "Brotherhood Hymns," "Rodeheaver's Male Quartets"—each 50c. Send cash with order.

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Gift of \$3,000,000 to Presbyterians

By the will of Mrs. Elizabeth Haywood of Sharon, Pennsylvania, widow of a former state treasurer, the Board of Ministerial Relief and Sustentation of the Presbyterian Church will receive her \$3,000,000 estate.

President of Presbyterian Board of Foreign Missions is Dead

Dr. James C. R. Ewing, President of the Presbyterian Board of Foreign Missions died recently at his home in New Jersey. Dr. Ewing at the time of his death was living in this country after a very distinguished career in the mission field of India.

A Great Chemist

Dr. Charles F. Chandler, a great chemist, a well known teacher and a man who worked constantly for the good of humanity died recently. The New York "Sun" tells the following story about Dr. Chandler when he was president of the New York City Board of Health.

When cholera and typhoid fever were threatening the city, he undertook a campaign against unsanitary curb shops for the sale of meat at Washington Market. The proprietors resisted his crusade with all their sources of political pull and obstructive law. One night Dr. Chandler assembled 150 laborers, 60 sanitary policemen, and all the medical inspectors of the Board of Health, of which he was acting chief. At the head of this band he marched upon the market, tore down the offending stalls, put all the meat and equipment worth saving in safe places, and swept the streets clean. The proprietors howled; sued the city; they had only their trouble for their pains. A newspaper of the day remarked ironically that it was reported that the Czar of Russia was about to establish a board of health to increase his power. But the unsanitary shops were never restored.

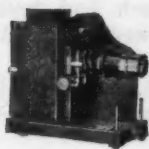
Sunday School Lessons

The development of the film picture for projection purposes has made possible many innovations which were impractical in the days of the heavy glass slide. The latest development which has come to our attention is the introduction of the Sunday school lessons. This service is being promoted by the Spencer Lens Company of Buffalo, N. Y., and they plan to have the service ready for use for Sunday, October 4th.

The pictures for this series of lessons have been personally compiled by Dr. Samuel D. Price of the World Sunday School Commission. As most of our readers are aware, pictures on film may be purchased for about the rental cost of the glass slides and the postage, because of light weight, is reduced to a minimum. A special projector is necessary for the use of the slides or, at least, the old projector must have some special attachment to permit the film use.

God hides some ideals in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

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Visualized by
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NOW

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Add my name to your list of satisfied pastors—God bless you.

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We used your "Passion Play" last night, it was truly a wonderful picture.

Rev. J. A. Carriker, Clifton, Kans.—
Your program well received, thanks for your prompt and efficient service.

Rev. Fred Harrison, Elmhurst, Ill.—
I am sure your film has reinstated the value of motion pictures in our church.

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Painting Our Church

Ernest Webster Robison

SEVENTEEN long years had passed since our beloved and historic church had been painted. Its clapboards were wrinkled and gray and its steeple and sides had been bleached by the noon suns of six-thousand days. It was time it were painted again.

Church members are human, and, like all humans, they sometimes talk a long time before they act. Years ago a few brave souls said, "We must paint the church," and others replied, "You're right," but nobody went ahead and nobody said, "Come on—let's do it!"

But finally procrastination brought everyone to the realization that repairs were needed as well as paint. So, in Official Board meeting one evening, a Paint and Repair Committee was elected whose duty it was to raise money for the painting and repairing of the church and see that the work was done and done rightly.

Then for the first move! Of course it was a meeting of this committee of five. They decided on three things:

1. The making of a large clock and thermometer to register giving. This to be placed in the auditorium of the church.
2. The printing of envelopes to contain the gifts.
3. The sending out of a church letter to all members and constituents explaining that repairs were needed, that painting was to be done, and how much the whole was to cost.

The amount to be raised was decided upon as \$720. A cardboard clock with movable hands was made and, starting at twelve o'clock, moved ahead a minute as each dollar came in. The idea was to make it strike twelve again which, of course, would mean \$720 paid or pledged. A cardboard thermometer was placed beside the clock with a red ink mercury with 720 degrees registered upon it. Week by week these were seen by the congregation and stimulated giving.

The gift envelopes were printed as follows:

HELP

Paint and Repair
the

Second M. E. Church
Kittery, Me.

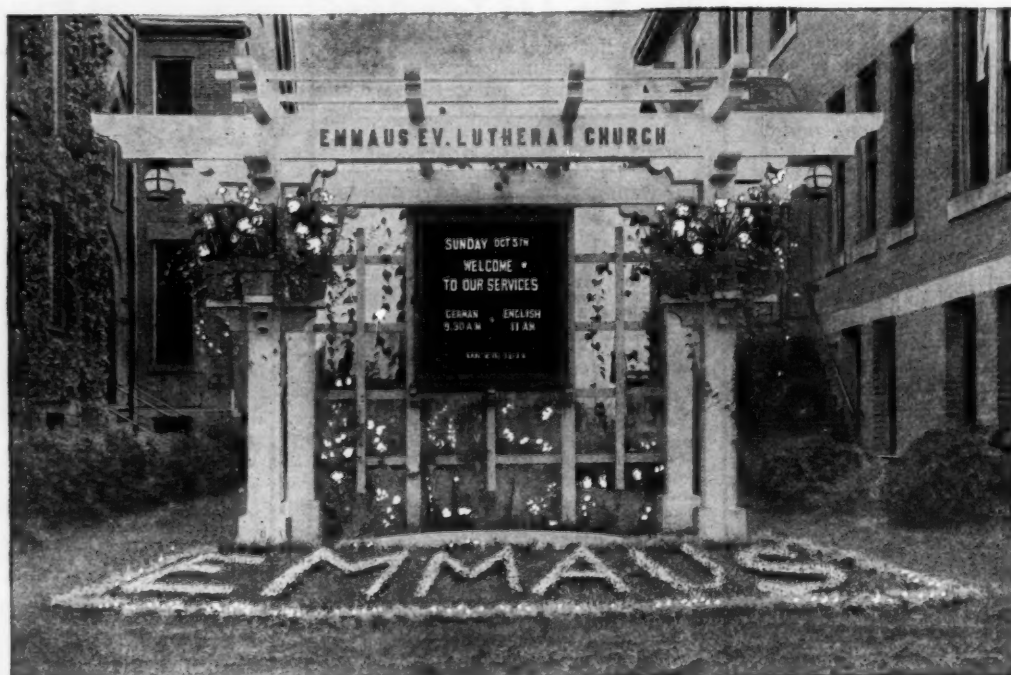
Drop this envelope in the collection plate or hand to Pastor.

Name

These were scattered in the pews each week and announcement made at services concerning them.

The church letter was printed on a medium size envelope to contain the gift with a return envelope also enclosed. This envelope letter read as follows:

Dear Friend: With God's help, and



This view of the bulletin of the Emmaus Lutheran Church, Fort Wayne, Indiana, shows the possibilities in an artistic effect at the same time securing the advertising value of the changeable letter board. Cut by courtesy of the W. L. Clark Co., Inc., N. Y.

YOUR help, we are going to paint and repair our church building. We have had faith enough in you to already send the memorial windows to be repaired at a cost of about \$200. We need \$720 altogether and we have raised \$157 to June 17th. We know you want to help.

God bless you.

Rev. E. W. Robinson
I enclose \$..... Second M. E. Church
Name..... Kittery, Maine

The \$157 was raised through the pew envelopes before the above letter was sent out.

The local newspaper was used to keep folks in touch with the progress of the campaign during the week. Folks liked to watch the hands of the clock move ahead and the thermometer go up. You should have seen the money come in. It was a surprise to us.

So our church is now painted, our thirty-year-old memorial windows repaired, and our belfry refloored and re-roofed. But through it all some of us didn't forget to pray. The prayers of the righteous avail much, especially if they are mixed with methods and effort.

Advertising the Church of Christ

There has been more or less comment in the religious press about the type of advertising that the church should use. Many leaders are feeling that the individual church advertising such as is used in most of our cities will have difficulty in justifying itself in the future. How then shall we advertise? Shall we pool our interests and buy more space, presenting an appeal to the kingdom and not merely from the local church.

Another alternative is that which is shown here which is taken from one of the papers of Carson City, Nevada. This announcement places the Church of Christ first and the denomination second. This so nearly approximates the title of one of our modern denominations that it would have its difficulties in many places. But it is a move in the right direction.

The Church of Christ

METHODIST-EPISCOPAL

Rev. Peter Ruf, Minister

MAY 24

10 a. m.—Church Bible School.

11 a. m.—Miss Irene Thomas, national field secretary of the W. H. M. S. of the Methodist-Episcopal Church, will speak.

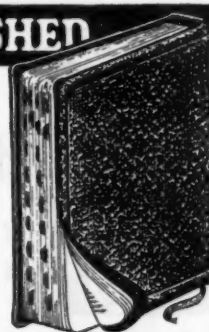
7:45 p. m.—Memorial Service. The G. A. R. American Legion, Spanish War Veterans, Custer Relief Corps and the Legion Auxiliary will be special guests. Patriotic music and patriotic address. Theodore Roosevelt said: "I think it is the duty of every man to go to church."

"THE WORLD WILL LURCH WITHOUT THE CHURCH"

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THOMPSON'S Chain Reference Bible is new and different. Gives you complete Bible library in one volume. Contains full authorized Bible Text and equal of 800 pages of Reference Chains, Character studies, Bible readings, Expository verse analysis, historical data, etc. Unique Chain Reference System and Topical Index lead you to the truths you seek and make their meaning clear. Rapidly taking place of all Reference Bibles with clergymen, Bible students and devout people everywhere. Text Cyclopaedia alone worth more than cost of entire volume.



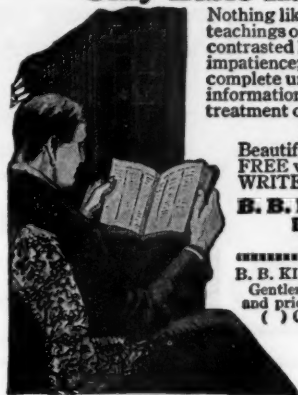
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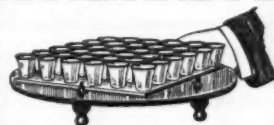
THE ABINGDON PRESS
NEW YORK CINCINNATI

The Holy Communion

THERE is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. Why not approach its celebration with unalloyed joy; discarding all fears; thinking only of the wonderful privilege?

"The Sanitary" INDIVIDUAL COMMUNION Cups

It is now generally recognized that the Sanitary individual cup increases the attendance because it removes all fear of uncleanness, and promotes a deeper reverence in the communicant.



The Sanitary Communion Outfit Company offers an improved and satisfactory outfit throughout, including the highly polished beautiful mahogany tray here shown, which eliminates all noise, is lighter and more easily handled than others and is more in keeping with the furniture of the church than a tray of any other material.

Make your communion service all that it should be; send for free booklet and catalogue (with quotations).

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\$50 to \$1000 For Your Church

500 CHURCHES will engage in this dignified method of raising additional Funds Selling

Personal Christmas Greetings With Engraved Effect

A BEAUTIFUL ALBUM FREE with over 70 exclusive designs to meet all tastes and pocketbooks.

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Selling Season now on.

If you need money quickly write for Samples and particulars NOW.

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Hat Holders FOR YOUR CHURCH

A handy inexpensive device that fits on the back of the pew for holding hats, handbags and other articles, providing added comfort for your members.

Send for sample and prices.
Mention Church Management

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Everything for Church and Sunday School use. From Factory to You. Fine catalog free.
DeMoulin Bros. & Co.
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Seats made by us for the Baptists of this city have been in use for the past 49 years and are still giving satisfaction. QUALITY—SERVICE
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2 PARK PLACE, NORTHVILLE, MICH.

25,000 CHURCHES USE
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OSTERMOOR & CO. INC. 114 Elizabeth St. New York



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Kitchener, Ont.

CLASSIFIED—FOR SALE AND EXCHANGE DEPT.

The Market Place for Men, Ideas, Church Supplies and Service
Rate for Advertisements inserted in this department—five cents per word; minimum charge—75c.

Forms close fifth of month preceding.

Address Classified Department, Church Management,
634 Huron Road, Cleveland, Ohio.

Collection Envelopes, eight cents per carton. Printed, numbered. Write Dufold-Trifold Co., Trenton, N. J.

Wanted: A Motion Picture Projector. State condition and cash price. W. P. Colahan, 1059 Dakin St., Chicago, Ill.

Church Managers: We have a legitimate and dignified method for securing \$500 or more for your Church. Something that your members will back wholeheartedly. Any Church can do it. Have one of your women leaders write us. Box "R"—care Church Management, 634 Huron Rd., Cleveland.

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Kodiopican For Sale—In first class condition with electric arc lamp, supply of carbons, etc. \$25.00 crated F. O. B. J. M. Leach, Ceres, N. Y.

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Relaxation

Choice Bits Collected from Here and There to Encourage Chuckles

Like a Man

Father: "I'm ashamed of you crying because a bee stung you. Act like a man."

Bobbie: "Y-yes; and th-then you'd gi-give me a lickin', like you said you would if y-you ever heard me usin' th-that kind of language."—The Witness.

Of Course

Small Boy—"Mama, when did you first get to know daddy?"

Mama—"Several years after I married him."—London Answers.

His Pen Name

"What's the name of that handsome prisoner?" asked the impressionable young woman.

"No. 2206, miss," replied the guard. "How funny! But, of course, that is not his real name."

"Oh, no, miss, that's his pen name."

An Efficiency Expert

An old Irishwoman sent a parcel to her son, in which she inclosed the following note:

"Pat, I am sending your waistcoat; to save weight I have cut off all the buttons. Your loving mother."

"P. S.—You will find them in the top pocket."—Exchange.

Not Guilty

"Explain the story of Jonah and the whale,"

Said Sunday School teacher, Miss Scolditt.

"Why should I try to?" replied the lad. "I wasn't the fellow who told it."

Three year old Jimmy is very fond of telling his dreams. One morning his father, thinking to apply an intelligence test, said, "But Jimmy, I don't believe you know what a dream is."

"Yes, I do," said Jimmy. "it's moving pictures while you're asleep."—Presbyterian of the South.

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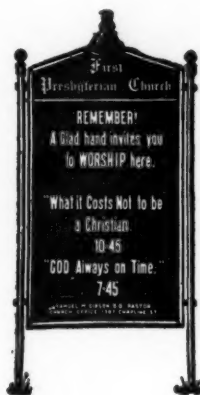
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DAMPENS	the Enthusiasm of the	CONGREGATION
SAPS	the Spiritual Life of the	ABSENTEE
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KILLS	. . the . .	CHURCH

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This is a fair, impartial and concise account of the origin, history, faith and usages of all the known Christian doctrines. It is pre-eminently a book of information on the subjects covered. Mr. Phelan has based his book on the latest publications of the denominations themselves, on their own statistics, and on their doctrinal position. He has used only such literature as is known to be of authority. There is no book which excels this one in the largeness of quantity in so small a space, on such a theme.

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It is more difficult to secure preachers who have the Baptism of the Evangelist than it is to fill the places of official honor and responsibility to our communions. Along with this difficulty is the urgent demand for such preachers anointed of the Holy One, sound in their thinking, discreet in their behaviour, fruitful in their work. This volume shows how to remove this difficulty and to prepare those who shall see in it their opportunity.

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These sermons are on living themes, embracing science, logic and poetry with the heartbeats of a suffering world. They are striking in evangelical spirit and Scriptural soundness. To study his work is to train for a better, more useful and more fruitful ministry.

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that will help you to
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A NEW DAY FOR THE COUNTRY CHURCH—Rolvix Harlan \$1.25

Dr. Harlan has performed a real service for those who are earnestly striving to make the rural church meet the present day demands. His attitude is hopeful and he is sane in his analysis of country church problems and the program which he offers for its needs. He writes, not from an academic or theoretical interest in his subject, but out of his large experience as one of the foremost leaders in the field of country church work. The book is thoroughly practical and at the same time is markedly inspirational. Every preacher, whether urban or rural, should read this volume.

MISCELLANEOUS

PAPAL PAGANISM—J. A. Phillips \$1.50

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The crying need for Home Missionary work in the most practical application of the term is the theme of this book. Facts, figures and arguments are presented in convincing fashion.

THAT ONE FACE—Bishop Herbert Welch \$1.25

This book comprises the Fondren Lectures for 1924 delivered before the faculty and students of the summer Theological School of Southern Methodist University.

From the standpoint of a Christian Missionary, these lectures are addressed primarily to those with a special interest in Christian propaganda, yet others who read will be impressed with the necessity for acquaintance with the people of other lands, and the supreme duty which is ours as a Christian nation. The subjects are comprehensively handled, and are well developed in their relation to each other.

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In religion, as in almost every other line of thought, the world seems to have slipped from its old established moorings and to have cast adrift. This book studied and read conscientiously will tend to counteract this tendency and call men back to the simple, vital trust in Jesus and his religion. Mr. Buchanan lays bare some of the follies of the day, and points out the value of reality in religion.

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THE MEANING OF GOD—Harris Franklin Rall \$1.50

The author contends that religion is not a species of bondage and God is not a tyrant, but offers a freedom which the soul of man cannot realize alone. He sets forth the significance of religions by pointing out the meaning of God, and takes his stand frankly with the Christian faith convinced that the meaning of the world and of life has come to men through the God and Father of Jesus, and makes plain what such a faith means for the thought as well as the life of the man of today.

THE MISSIONARY EVANGEL—Bishop E. D. Mouzon \$1.50

This book comprises the Fondren Lectures for 1925 delivered by Bishop Mouzon before the students of Southern Methodist University in April.

There was a feeling among those who heard the lectures as they were delivered in the chapel of Kirby Hall that in them the Bishop had effected a fusion of the historic ardor of their faith with a more than usually clear understanding of the problems of the Church as it confronts the contemporary world. The opening lecture entitled, "The Evangel and the Bible" is based upon the conception that the Bible intelligently interpreted as a revelation of man's hearts confronting a seeking God, constitutes the basis upon which the missionary structure must be raised.

As a whole the lectures lose nothing by being printed for they contain so much of substantial truth, memorably phrased, that the book will cast its own light and strength.

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